ORGANIZATION AND ADMINISTRATION OF THE ADULT DEPARTMENT

WADE CRAWFORD BARCLAY

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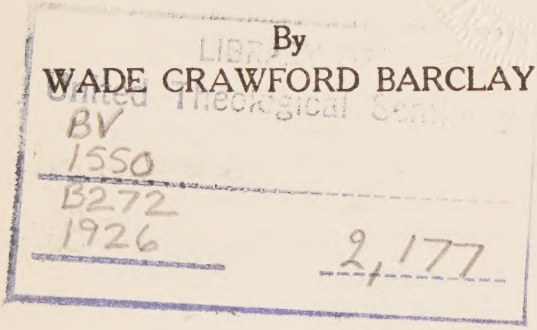
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A Textbook in the Standard Course in Teacher Training, outlined and approved by the International Council of Religious Education

SPECIALIZATION SERIES

EVANGELICAL
SCHOOL OF THEOLOGY
6820

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SCHOOL OF THEOLOGY
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UNITED THEOLOGICAL SEMINARY
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SPECIALIZATION COURSES FOR TEACHERS OF INTERMEDIATES, SENIORS, YOUNG PEOPLE, AND ADULTS

Conforming to the Standard approved by the International Council of Religious Education

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A Study of Early Adolescence.
Intermediate Materials and Methods.
Intermediate Department Administration.

Senior Department Specialization

A Study of Middle Adolescence.
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A Study of Adult Life.
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Electives for Adult Workers

Principles of Christian Service.
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A Brief History of Religious Education.
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EVANGELICAL SCHOOL OF THEOLOGY

EDITOR'S INTRODUCTION

Specialization Courses in Teacher Training

Effective leadership presupposes special training. For teachers and administrative officers in the church school thorough preparation and proper personal equipment have become indispensable. Present-day standards and courses in teacher training give evidence of a determination on the part of the religious-educational forces of North America to provide an adequate training literature. Popular as well as professional interest in the matter is reflected in the constantly increasing number of training institutes, community and summer training schools, and college chairs and departments of religious education. Hundreds of thousands of young people and adults, from all the Protestant evangelical churches and throughout every State and province, are engaged in serious study to prepare for service as religious leaders and teachers of religion or to increase their efficiency in the work in which they are already engaged.

Most of these students and student teachers are pursuing some portion of the Standard Course of Teacher Training outlined originally by the Sunday School Council of Evangelical Denominations and more recently revised by the Committee on Education of the International Council of Religious Education. The Course as revised is organized on the basis of study units of not less than ten lessons or recitation hours

each. The completion of twelve such units in accordance with the general scheme for the course entitles the student to the Standard Training Diploma. Of the twelve units, eight are general units (six required and two elective) dealing with child study, principles of teaching, Bible study, the Christian religion, and the organization and administration of religious education. The remaining four units of the Course are specialization units arranged departmentally. That is, provision for specialization is made for teachers and leaders of each of the following age groups: Cradle Roll (3 and under); Beginners (4-5); Primary (6-8); Junior (9-11); Intermediate (12-14); Senior (15-17); Young People (18-23); Adults (24 and over), and for Administrative officers.

Which of these courses is to be pursued by any student or group of students will be determined by the particular place each expects to fill as teacher, superintendent, or administrative officer in the church school. Leaders and teachers of adults will study four units pertaining to Adult Department work. Of these three are required units, while the fourth may be chosen from a number of available electives. Superintendents and general officers in the school will study the four Administrative units (three required and one elective), and so for each of the groups indicated, thus adding to their specialized equipment each year. On page 6 of this volume will be found a complete outline of the Specialization Courses for teachers of Intermediates, Seniors, Young People, and Adults.

A program of intensive training as complete as that thus outlined necessarily involves the preparation and

publication of an equally complete series of textbooks including more than fifty separate units. Comparatively few of the denominations represented in the International Council are able independently to undertake so large a program of textbook production. It is natural, therefore, that the denominations which together have determined the general outlines of the Standard Course should likewise cooperate in the production of the required textbooks, in order to command the best available talent for this important task, and to insure the success of the total enterprise. The preparation of these textbooks has proceeded under the supervision of an editorial committee representing all the cooperating denominations. The publishing arrangements have been made by a similar committee of denominational publishers, likewise representing all the cooperating churches. Together the editors, educational secretaries, and publishers have organized a voluntary association for the carrying out of this particular task under the name *Teacher Training Publishing Association.* The textbooks included in this series, while intended primarily for teacher-training classes in local churches and Sunday schools, are also admirably suited for use in interdenominational and community classes and training schools.

The material of this textbook has been used by the author several times with groups of teachers and leaders of adults. It has been developed under the test of presentation to groups of workers engaged in the actual administration of adult work in various types of local churches and has undergone modification in the light of practical experience. The principles and

ideals set forth will go far, it is believed, to increase the educational efficiency of the local church in its work with adults.

For the Teacher Training Publishing Association,
HENRY H. MEYER,
Chairman Editorial Committee.

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CHAPTER I

ORGANIZATION FOR RELIGIOUS EDUCATION

What is the significance of organization in religious work with adults in and by the church? What importance is to be attached to it in religious education? How shall the church organize for adult religious education? Even more fundamental questions are: What do we mean by organization? and, Why have organization at all?

The Meaning and Worth of Organization

Organization—its meaning.—"Organization," we do well to remind ourselves, is a term borrowed from biology. This is evident from its derivation, and from its close relationship to the word "organism." An "organism," as is well understood, is something constituted "to carry on the purposes of life by means of parts or organs more or less separate in function but mutually dependent." To organize means, therefore, to give an organic structure to, to furnish with organs by which the organism may live and perform the functions for which it exists. The point is—and it is an exceedingly important one—that *organization is functional—it is intended to serve the purposes of life.* In this, and in this alone, is found the meaning of organization and the reason for organization.

Whatever the particular organization under consideration may be, the only sufficient justification for organizing in the first place, or for continuing, is that life may be served.

Organization as an end.—This vital conception of organization does not universally prevail. It is very common for organizations to be regarded as ends in themselves. Persons are exhorted to serve the organization. Even workers in religious education fall into this error. They come to look upon organization as having value in and of itself. The current literature of religious education is not free from this fallacy. There are numerous books on the Sunday school which describe pattern forms of organization to be set up in all situations regardless of conditions, as if a particular form of organization were of value apart from its ability to serve the needs of life in a particular situation. Sometimes existing or traditional forms of organization are prescribed, as if particular forms of organization are inviolable, to be continued for their own sake apart from their ability to meet the interests and needs of persons. When those who hold this point of view come to treat of Adult Department organization—a form that has not existed in the past—they assume that it involves simply an extension of a traditional organization, the duplication of a previously existing form with the addition of a few more officers and committees.

Organizations as means.—The functional approach to the subject is different. It asks: What is to be accomplished in the lives of the men and women who are proposing to group themselves together in a

department? What is their aim or purpose? Having answered these fundamental questions, it proceeds to consider what form of organization is required to accomplish the desired purposes.

Just this is proposed for this chapter. Let us inquire what is to be accomplished in the lives of men and women, that in the light of this purpose we may later determine the form of organization best adapted to accomplish this purpose. Are the leaders of adult work who study this book prepared to adopt this attitude? Are you who have been perhaps for years accustomed to a certain type or form of organization willing to think through the problem of the aims of religious work with adults and then to plan the organization of your department in the light of these aims, even to the extent of changing existing forms of organization or perhaps actually discarding obsolete machinery? This is an important question. Will you not answer it before you read further?

Aims in Terms of Life

What, then, are the aims of the Adult Department in terms of life? The reason for organization is that the purposes of life may be served. What are these purposes in the case of the Adult Department?

These questions really compel us to go back one step further and ask concerning the purpose of people in forming themselves into a church. The Adult Department is simply the grouping together into a single organization of all the adults of the church. It is the adult school of religion of the church. Its proper purpose and aim, therefore, cannot be understood apart

from the purpose of the church itself, of which it is an integral part.

The purpose of the church.—How shall the purpose of the church be stated? We are thinking, of course, of the Church of Christ, not of any particular denomination. How did Jesus himself state his purpose? Recall his own words as recorded by the writer of the fourth Gospel: "I came that they may have life, and may have *it* abundantly" (John 10. 10). Again by the same writer: "Ye will not come to me, that ye may have life" (John 5. 40). How did the first followers of Jesus understand his purpose? What was the thought of Paul, the great apostle to the Gentiles? We find various statements in his Epistles. Take as one of the most significant of these his statement in Ephesians in which he lists those whom he says are given by Christ—apostles, prophets, evangelists, pastors, and teachers—"for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ" (4. 12-13). Life, the abundant life, the fully developed personality—this is the objective of the church for the individual.

Thinking, then, of the local church, may we not say that it is a company or society of people who have associated themselves together, the better thereby to attain to the more abundant life, the life of fellowship with God, the Father, through Jesus Christ, and with men as brothers? Members of the church are followers of Jesus' way (just this—"*the Way*," the first disciples

called it), the way of living which finds its expression in the fellowship of the individual with God as Father and with men as brothers. The purpose of the church is this experience of the life with God—an individual experience and a group experience—the realization of this fellowship within local groups and its extension to the ends of the earth.

The church organizes itself as a group, that it may thereby the more effectively attain its purpose. That is, its organization, just to the extent that it is vital and significant, is functional. By this is meant that its organization serves the ends, the purposes, of the Christian life of its members. If it does this, the organization is vital, or, as we sometimes say, dynamic or efficient. To the extent that the organization fails to do this it is ineffective and useless.

The Christian life, just because it is life, is a growth, a development. It is never static. It grows from within, ever reaching outward and upward. The purpose of the church, therefore, is to stimulate and guide the development of its members in the abundant life.

The process to be used.—Other questions press for answer: How may the church realize its purpose? What process is most effective in accomplishing this vital end? Different epochs have answered these questions differently. Our own epoch, in common with others, has its answer. Increasingly the church in our day is coming to believe that religious education is effective above all other means in realizing the great end for which the church exists.

The church has its inherited ways of working, just as it has other inheritances from its historical past; and

it is difficult for it to free itself from bondage to traditional methods. Not all members of the church see eye to eye with regard to the way or ways in which the church is to do its work; rapidly, however, the conviction is gaining ground, particularly among the leaders of the church, and more gradually but with equal certainty among the rank and file, that the most effective means by which the church may accomplish its end is religious education. This undoubtedly is the characteristic answer of our day to the question as old as Christianity itself: How may the church most effectively realize its purpose?

This means that religious education is the task of the whole church. It is not the task of a group within the church or of a group separately organized; it is the church's task. It is not the responsibility of a few officers and teachers of the Sunday school; the church as such—the whole church—adopts the process of religious education as that by which its great work shall be done.

Let this point be understood. The point is that the Church School is not something apart from the church, not an appendage in the form of a supplementary organization the church is now to feature more prominently than in the past, but that *the Church School is the church organizing itself for the accomplishment of its task through the use of a particular process;* and that this process—religious education—is that above all others by which the church shall be enabled to accomplish its supreme task.

The church, of course, is not limited to one particular way of working. It may and should use varied

methods and processes. Without disparaging any of the instrumentalities that have proved serviceable, an increasing number of persons have come to the conviction—a conviction that is growing in depth and power and unanimity constantly—that the one sufficient and certain means of promoting and developing Christian experience and life is religious education—the evangelism of education.

The aim of religious education.—We have been discussing religious education as a process by which the church is to realize its purpose. Every vital process has certain objectives that are consistent with itself. Is this aim, as we have stated it, one that religious education may make its own? This is an important point, for just here there has been a great deal of misunderstanding. The church and the leaders of the movement for religious education have not always used a common vocabulary, and many pastors and teachers have thought of the aim of religious education, because differently phrased, as something different from the aim or purpose of the church. But what is the aim of religious education? It has been variously phrased, but there is no better way of stating it than to use Jesus' language, already quoted: "I came that they may have life, and may have *it* abundantly." This may be stated in other words: The aim of religious education is to aid men and women to attain the fullest possible development of Christian personality and the largest possible fruitfulness in Christian service.[1] The essential purpose of the church and the

[1] See *Adult Religious Education*, Barclay; Chapter II: "The Aims of Adult Religious Education."

aim of religious education are identical. The church, in adopting religious education as its most effective method of working, is exactly in line with the purpose of its Founder. In religious education it is rediscovering a process by which the purpose of Jesus may be realized.

A social aim.—The fact should be emphasized that the purpose of the church is not one that can be realized in individual experience alone; the church is a social organism. It exists not merely for the individual but for social ends—the realization of the life of fellowship among all men. This wider fellowship was spoken of by Jesus as the kingdom of God—a social order in which the will of God is done in all the relationships of life. The church exists for the realization of the kingdom of God.

The process of religious education is just as significant as related to the social aim of the church as to the individual aim. The kingdom of God—the wider Christian fellowship, a social order in which love, good will, and righteousness are supreme—is formed in the motives, the affections, the purposes, the wills, and the conduct of persons. The kingdom of God is first of all within. There is only one way in which such a kingdom can be effectively built. These Christian motives and purposes, righteous wills, and loving hearts, expressing themselves in social conduct, are formed by religious education—a process that thus relates itself both to the inner life of the individual and to social relationships.

Aims in adult life.—We have spoken in terms of the general aim of the church, the general aim of reli-

gious education. Does this aim apply within the adult group? Such an aim, obviously, is not different in the case of adults than in that of young people or of children. Adult religious experience has not reached a point beyond which no further development is possible. No adult may say that he has fully attained to the stature of a full-grown man as measured by the ideals of Jesus. Throughout adult life the process of religious education should be continuous.

The Means of Religious Education

Is it possible for this general aim, as stated, to be made more concrete? Can it be separated into its elements, so that we may more definitely understand what is involved in the process, and the means by which the aim is to be attained?

Fellowship with the Father.—Through worship we come into communion, or fellowship with God. By it we are enabled to learn the availability of God for meeting our human needs and to cultivate our capacity for utilizing spiritual resources. Thus worship is seen to be a first means of religious education. Our people need to understand more fully the meaning of worship and its place in the Christian life. The public service in which the entire congregation meets together in common worship is to be regarded as an agency, or means, of religious education. It is the one occasion bringing together the entire membership of the church, young and old, in a general assembly. Both as a service of worship and for the hearing of the sermon it is of the highest importance. Children and young people need training in worship as well as the

opportunity to worship together in graded age groups. Those needs should be met in the departmental assemblies of the Church School. Many adults likewise need training in worship. As church members they may have attended the public service merely as passive auditors, without really engaging in worship. Others may never have attended the public service except upon rare occasions. They need first of all to learn how to worship. Having learned, they need the constant practice of worship. Without such training and practice their growth in the Christian life and their development in personality are dwarfed.

Learning the Christian way.—As the Christian life is "the Way" of life, it should be clear that a first essential is to learn how to live the Christian way. This is the second element in the aim of organization among the adults of the church. They organize themselves as the adult age group of the church the more perfectly to learn how to live the life of fellowship and to cooperate in helping others to learn "the Way."

How may the life of fellowship be learned? It is not proposed here to enter into a detailed discussion of the means of religious education except as such discussion is necessary as bearing upon the problem of organization. Such detailed discussion may be found in other books.[1] It would seem entirely clear that a primary need is for opportunities to learn through association and experience the life of love, good will, and righteousness. That is, people learn "the Way" by associating with others who exemplify "the Way"

[1] See *Adult Religious Education: Aims, Materials, and Methods*, Barclay, especially Chapters IV, V, IX, X.

in their conduct and conversation and by utilizing opportunities for the expression of love, kindness, and good will. People learn Christian living by actively sharing in the life of a Christian group. They learn the life of love, good will, and righteousness by sharing the life of a social group the members of which love one another, have only good will toward one another and toward all men, and constantly practice ways of helping one another.

A primary purpose of organization, therefore, is that of making actual and real this Christian fellowship of the adult members of the church and of the church constituency. It will be necessary for the members of the adult group to come together frequently. Opportunities must be provided for all to become acquainted with one another and for acquaintance to ripen into friendship. There is little fellowship among people who are strangers. Gatherings and events of various kinds are needed to promote sociability and to satisfy the needs of adult men and women for recreation and social enjoyment. Occasional chance events are not enough. Carefully planned devotional programs and social and recreational programs are necessary.

Learning how to live the life of fellowship involves more than association and expression. The ideals of the gospel, expressed in their simplest, briefest form, are contained in the New Testament—in the life and teaching of Jesus, in the history of the beginnings of the organized fellowship of disciples in the Acts, in practical counsels to believers, and in the development of Jesus' teaching in doctrinal form in the Epistles.

But the New Testament roots historically in the Old Testament. The Christian religion did not spring up overnight; it had its antecedents in the long development recorded in the Hebrew Scriptures. Really to know the Christian religion historically one must study the Old Testament. The early fellowship of followers of "the Way" soon became a church, and the church has had a long and varied history. The principles and ideals of the gospel in every age have come into contact with various forms of thought and with various forms of the organized life of society and have influenced these and been influenced by them. All this has bearing upon the life of fellowship, and in learning to live the Christian way adults will find this, and more, profitable for study.

Adults are concerned with more than self-development. Even more than for themselves they are concerned for others who have not yet learned "the Way" and for the coming generation—the children and young people who will so soon constitute the church. Nothing can be more important than to learn how children may be most effectively aided in learning "the Way" and how the church may be made a real school of social living for all its children and young people.

Enlistment in service.—A third great means of religious education is service. It should be the purpose of the Adult Department to engage all its members in systematic, continuous service to the largest possible number. It is not enough that the motive of service shall be espoused merely as a fine sentiment; it must actually become the dominant, determining motive of all conduct and action. That this shall come to pass

it is necessary for the church to provide immediate opportunities for service activities. Men and women learn to serve by serving. The motive of service becomes dominant by being given opportunities of expression. There are tremendous unused resources of service in our churches. This fact was illustrated in a striking way during the Great War. A willingness to serve and capacities for service before unrealized were everywhere revealed. These were not created by the emergency of war; they were present, latent but unused, all the time. It was only required that they should be called out. A cause and a program sufficient to realize the energies present but latent were required. In the Christian gospel applied to the needs of the world we have the ever-present, sufficient cause. Only a compelling program is required, and this it should be the aim of the Adult Department to supply. It is necessary that the program shall offer such varied opportunities for service that all may have a chance to engage in those forms of service for which by native gifts and temperament they are best adapted.

For large numbers of men and women service is the most effective means of religious education. They are motor-minded: their readiest response is in action. An appeal to service in the name of Christ in behalf of their fellow men never falls upon deaf ears. They are not primarily interested in study, not even in the study of the New Testament; but they are ready to spend and be spent in helping others—in relieving suffering, in aiding the unfortunate, in making others happy—to follow Jesus with abandon in going about doing good. In such service they find God and enter

into fellowship with him. For them the enlistment in service is the chief means of the development of the abundant life.

Other means.—There are yet other means of religious education.

"And God fulfills himself in many ways,
Lest one good custom should corrupt the world."[1]

The Adult Department will find other ways of realizing its objective in the lives of men and women, but its chief reliance will be upon the lines of activity that have been briefly outlined.

Form of Organization

The purpose of the men and women of the church in the organization of the Adult Department and the means by which this purpose is to be attained having been discovered, the form of organization required may be determined. Or, to state the situation in terms of a particular group in a local church, the men and women of the church, having associated themselves together in an Adult Department—the adult school of religion—that they may aid one another to attain the fullest possible development of Christian personality and the largest possible fruitfulness in Christian service, and having decided upon the means to be used, confront the problem of the form of organization required to realize this purpose. This problem is discussed in the next chapter.

For Group Discussion

1. Is organization an end or a means?

[1] "The Passing of Arthur," Tennyson.

2. What is the fundamental purpose of organization?

3. How shall the purpose of the church be stated?

4. How may the church most effectively realize its purpose?

5. May the purpose of the church and the objectives of religious education be expressed in common terms?

6. Is the purpose of the church individual or social?

7. What are the educational means to be used by the church in realizing its purpose?

For Written Work[1]

1. Has any adult group in your church ever discussed, to your knowledge, the function to be served by the organization of an Adult Department of the church? Under what circumstances was the question discussed?

2. How was the form of organization which now prevails among the adults of your church originally determined?

3. What seems to be the dominating purpose, so far as it can be determined by observation of the types of activity maintained, of the prevailing form or forms of organization of adults in your church?

4. To what extent does the educational ideal prevail in the thinking of the pastor and the lay leaders of your church?

5. What are the specific educational means or methods, if any, relied upon in seeking to achieve the dominant purpose of the church?

[1] This assignment for written work and others in connection with the remaining chapters of this book are of the nature of a foretask. In using the book as a study text the assignment for written work at the end of each chapter should be given out in advance of the study and discussion of the chapter. The questions asked are a preparation, chiefly in the form of a study of the local church with which the student is connected, for the study of the chapter.

CHAPTER II

ADULT DEPARTMENT ORGANIZATION

The importance of an Adult Department of the church having been established through a study of the ends to be served, the problem of form of organization presents itself. How may the adults of the church as a group organize themselves most effectively to realize the aims that they have determined upon? What form of organization is required in order that the Adult Department may live and do its work?

Experience has shown that in all organized social groups, in order that the group may be enabled to carry out the purposes of its organic existence, it is necessary for certain persons to be designated as executives, through whom the group as a whole may act. Realization of the aims of the Adult Department involves specialized forms of activity, and for leadership in these activities those with special aptitudes should be set apart. This is the principle set forth by Paul in the first letter to the Corinthians, in which he points out that just as the body, though one, has many parts, and that all the parts of the body, many as they are, form one body, so is it with the church. "God has placed people in the church, first as apostles, second as inspired preachers, third as teachers, then wonder-workers; then come ability to cure the sick, helpfulness, administration, ecstatic speaking. Is every one

an apostle? Is every one an inspired preacher? Is every one a teacher? . . ." (1. Cor. 12. 28, 29; Goodspeed's translation.) These persons through whom the group acts in specific ways are commonly known as the officers of the department.

Officers of the Department

Determining factors.—The number of officers required and what these officers shall be will depend on local circumstances. No statement may be made that will apply in all cases. *No more officers should be elected than are required in order that the work of the department may be effectively accomplished.* The idea should be not to conform every organization to a prescribed pattern but, rather, that each department shall elect such officers as are needed under the conditions of its existence, such as the number of members of the department, needs of the local situation, and possibilities of service. For a small Adult Department in a village or rural church to elect a dozen or more officers merely to conform to an artificial pattern plan can only result in confusing the minds of the members concerning the purpose of organization and in cumbering the department with dummy officers whose principal activity will be that of getting in one another's way.

In most situations at least the following officers will be found to be necessary:

(a) *Adult Department superintendent.*—This officer serves as the acting head of the department. He is the chief executive, through whom the group judgment is expressed and its will executed. He is the friend, counselor, and guide of all the members. He

presides at the formal sessions of the department. It is his special responsibility to guide the department in determining its policies and planning its program —not alone the program of study but also the program of service and the program of recreation, and at least recommending persons as teachers. He shares with the pastor and the director of religious education the responsibility of coordinating and bringing into unity of purpose and harmony of action the various organizations and programs for adults which exist within the local church.

The church will hold the Adult Department superintendent in large measure responsible for the success or failure of the Adult Department; and, consequently, if a spirit of fairness prevails in the governing boards of church and school, he will be given ample administrative powers. In the past the general superintendent of the Church School has given attention to administration throughout the entire school; departmental organization, if it has existed at all, being merely a form. In some cases this tradition may result in some conflict of authority between the general superintendent and the department superintendent. If such a situation develops it should be taken in hand promptly by the governing board, and the principle enunciated that while the superintendent of the school is the general administrator of all departments, the responsibility and problems of the various departments are such as to require all available time of the departmental superintendents, each of whom should be given a degree of freedom consistent with the responsibility involved. The general superintendent will find that successful

administration of a departmentalized school requires that he give department superintendents considerable power of initiative, holding them responsible for the results achieved.

The department superintendent should recognize the general supervisory responsibility of the general superintendent; he should consult freely with him on all policies and problems; he should bring these policies and programs both to the department council and to the governing board of the school for free and full discussion and should be open to the suggestions from these sources. He should report fully to the governing board and be loyal to the principles adopted for the school as a whole. Only as the superintendents of the various departments do this is it possible for the school to have a harmonious staff and a unified program.

The Adult Department superintendent should be a man of broad vision. These are years of rapid development in all aspects of religious education, and the development should not be less in adult education than in other departments. Only a man who is mentally alert, abreast of modern developments, and whose face is toward the future can guide in the development of an Adult Department adequate to the opportunities and needs of to-day. He should be a man of social passion, of initiative, forceful and able to lead others, one not afraid of innovations if they contain promise of results for the kingdom of God, and, as is required in every religious leader, a man of transparent religious character. Such a man will find the superintendency of the Adult Department of a live Church

School a position of potential power and large achievement.

(b) *Associate Adult Department superintendent.*—The associate superintendent will cooperate with the department superintendent, acting for him in the latter's absence. In many instances the associate will be an understudy, in training for the superintendency of the department.

(c) *Adult Department secretary and treasurer.*—The department will require an officer to keep the records of the department, attend to necessary correspondence, and receive and disburse funds. In large departments it will be advisable to separate these functions, electing both a secretary and a treasurer.

(d) *Director of home and extension membership.*—A leader will be required to organize and supervise the home classes and extension membership of the department.[1] This is a very important office. There are many persons who are so situated that is is impossible for them to attend the regular Sunday and week-night sessions of the Adult Department. Some of these may be formed into small groups to meet at other times. Others, who are home-bound by age or other infirmity, cannot leave the house to participate in class or department meetings, but are glad to be related to the Church School as home members. What the Adult Department superintendent is to the members of the department who attend its sessions the director of home and extension membership is to the non-attending members.

In many situations effective work may be done by

[1] See pages 117, 118.

a Parent-Teacher Association composed of officers and teachers of the school, the pastor, and the parents of children enrolled in the school. Such an association may be general, for the entire school; or departmental, for a particular department. By means of such a department it is possible not only to secure home cooperation in the work of the school but also accomplish much in the training of parents for the moral and religious nurture of their children. When such an association is impracticable it may be possible to organize a Mothers' Club composed of mothers of children of the school or of a particular department. In either case the form of organization should be simple and flexible, developing as the work expands and needs require.

(e) *Pianist.*—There should be a regularly elected pianist, who should be in his place at the piano at all meetings of the department.

(f) *Song leader.*—A leader of song, regular in attendance, will contribute much to the interest and *esprit de corps* of the meetings of the department.

(g) *What additional organization?*—Perhaps we have gone as far as we should in suggesting officers likely to be found necessary. Additional organization will undoubtedly be required. As needs are clearly perceived there should be no hesitancy in providing for them.

A preliminary discussion of purposes of the department will reveal essential lines of activity. Such a discussion will be found in the pages immediately following. Responsibility for the direction of these activities may be lodged either in directors or in standing committees. In the former case directors, in carry-

ing on the work, will find it necessary to call to their assistance special committees appointed for specific tasks—the committees discharged when the tasks are completed. In the latter case responsibility will rest with standing committees elected for the year, whose chairmen will have functions virtually the same as directors, each having associated with himself one committee for the year instead of a number of special committees.

The plan of special committees has much in its favor. Responsibility is more definitely fixed. A committee is created for a very specific task and immediate results are expected. When these are achieved the committee gives way and another is called into existence whenever a need appears. In this way the maximum number of persons may be enlisted in specific activities. Each new committee undertakes its task with some degree of spontaneity and enthusiasm. In recent years an increasing number of effective organizations have adopted the plan of special committees.

Adult-work council.—In all cases either an adult-work council or a department executive committee will be found necessary. Because of the prevailing situation in most churches as regards existing organizations for adults the council will as a rule be found preferable.

The council will consist of the officers of the Adult Department, the pastor, the director of religious education, the general superintendent of the church school, the presidents of all organized classes, and the presidents of all other adult organizations of the

church. Practically every church, for example, has a woman's missionary society, which does something in the way of maintaining mission-study classes. Other organizations may offer courses in other lines of reading or study. The ultimate objects of such study are identical with those of classes of the Adult Department. It is important that those who have immediate responsibility for the work of all these organizations with common objectives shall be brought together into a council where all policies and plans may be announced and explained. Only in some such way can overlapping and competition be avoided, and a proper correlation of all the educational work of the church for adults accomplished. The council is not to be thought of as an overhead organization; it is a coordinating agency through which unity, harmony, and efficiency may be attained.

Purposes of the Adult Department

The purposes of the department may be here reviewed briefly as a means of discovering what additional officers and committees are likely to be required.

Recruiting the membership.—Just to the extent that the members of the department are imbued with the Christian spirit they will desire to bring others into their fellowship. In doing this they will naturally use spontaneous, informal means. They will talk with others of the fellowship of the department, its satisfactions, joys, and values, of specific benefits that accrue to them from its activities, and invite them to attend the department sessions. They will also desire to use other means, as a group, of increasing the

membership. Such forms of publicity and advertising as seem best adapted to the local situation will be decided upon. General publicity of itself, however, is insufficient and need will be felt for definitely locating responsibility for personal invitations to membership. Men and women may be attracted by clever advertising, led to attend the sessions of the department for a few times, but that they shall become permanently attached to the department, actually an integral part of the group, it is necessary for publicity to be supplemented by tactful presentation of the advantages of membership, personal fellowship, and cultivation of friendship. All the members of the department should consider it to be their privilege and responsibility to welcome newcomers and to promote mutual acquaintance and good fellowship, but in addition it should be made the special business of some of the members to see that no one is overlooked, and that all who attend the department sessions are invited into the fellowship.

It is equally important that responsibility be definitely fixed for systematically following up absentees. That this may be done, the department secretary should regularly supply lists of those absent from the department sessions.

The secretary of the school should regularly furnish the names and addresses of parents of new pupils in the younger departments. Invariably when children are enrolled for the first time, one or more representatives of the Adult Department should visit the home and endeavor to enlist the parents. Few more favorable opportunities are ever presented for winning men

and women. The appeal to encourage the children by their own attendance and to prepare themselves for more fully meeting their parental responsibility in the moral and spiritual nurture of their children is one that parents cannot easily resist.

Program of study.—The program of study of the Adult Department will need to be carefully planned. Is it too much to say that those responsible for the program of study should give themselves to their task with a thoroughness and diligence comparable to that which a college faculty committee on curriculum gives to planning the curriculum of the college? Complete information concerning available courses of study should be available. Announcements from the publishing house of the denomination should be procured, together with samples of textbooks, that teachers and class committees may be intelligently advised with regard to the choice of courses and textbooks.

The committee on religious education of the local church or whatever other committee exists for the planning and supervision of the educational program of the church should be consulted fully that the program of the Adult Department may be in harmony with the general program of the church as a whole.

Program of service.—There is no more important responsibility in the entire church than for the program of service. The complete adult resources of the church should be systematically utilized in service. To do this will require thorough planning and skillful direction. Those who are made primarily responsible for the program of service will be to the church as the supreme agency of community and world service what

the official board or board of trustees is to the church as a business institution. Just as these boards see to it that the church property is properly cared for and the financial obligations of the church are promptly met, so these persons will see to it that all of the adult members of the church are actively enlisted in one or more definite projects of personal service. Through their systematic planning, enthusiasm, wisdom and tact, and ceaseless activity, acting always in close co-operation with the pastor, the church that so often in the past has existed to be ministered unto will find itself living to minister and to give its life in service to many.

Social and recreational program.—Planning and carrying out the program that shall minister to the social and recreational needs of the adult members and constituency of the church is another important task. Activities should be planned on so comprehensive a scale that no person in the entire constituency of the church is overlooked. This will require many different kinds of activities. It is evident that much will depend upon the enterprise, initiative, and ingenuity of those upon whom responsibility chiefly depends.

Worship and evangelism.—The first responsibility in this connection will be for the department program of worship. Into the planning of the weekly session should go the best thought of thoroughly qualified persons. The religious education of adults should not be understood as an attempt to overintellectualize religion or to make it an academic matter. Any undue tendency in this direction should be strenuously resisted. Reli-

gious education that is coldly intellectual, that neglects either emotional or conduct values, is sure to be barren and unfruitful. For these reasons the entire work of the Adult Department should be thought of in terms of educational evangelism. The teacher in his office of teaching is an evangelist, the adult superintendent in his conduct of the service of worship is an evangelist, and so is every other officer of the department. Nevertheless, in some cases, particularly in the large church, it will be found advisable definitely to locate responsibility for planning ways and means of special emphasis on evangelism. For example, an evangelistic band may be organized to conduct services in other churches and in neglected neighborhoods. Marked success has attended the work of such bands in recent years in several parts of the country. Systematic personal work among the unchurched and unevangelized of the community may also be planned. In these and other similar ways a very large service may be rendered.

Location of responsibility.—Our discussion has suggested five principal lines of activity of major importance. In planning its program *the department should consider how best these activities may be initiated and carried forward.* Shall responsibility be centered on directors—a director of membership, a director of study and training, a director of service, a director of social and recreational activity, and a director of worship and evangelism—each to appoint special committees as need may arise, or shall standing committees be elected, each with a chairman who at the same time may be designated as a director? As stated

earlier in our discussion the present tendency favors the plan of special rather than standing committees. This plan is almost invariably more effective in getting prompt and vigorous action. The special committee appointed for a specific purpose is likely to feel its responsibility keenly and proceed immediately to the execution of its task. The method of special committees also provides opportunity for testing out new members. A new member may be placed on a special committee and given an opportunity to demonstrate his capacities of service.

The Major Emphasis

Conditions of success.—If the Adult Department is to function as a department it must be something more than a loose aggregation of adult organizations, missionary societies, clubs, guilds, brotherhoods, and organized classes. If the leaders of the various organized classes propose that these classes shall continue their more or less independent, unaffiliated status, comparatively little may be accomplished. There must be a sincere effort to magnify department organization and subordinate class organization. The organized classes must be willing very largely to merge their identity as organizations into that of the department. To some organized class leaders this may seem an unreasonable demand. No attempt should be made to use compulsion. The ideal of the larger, more comprehensive organization should be presented, its advantages set forth, and the class leader tactfully urged to sacrifice the lesser for the greater good. This does not mean that under ideal conditions all class organ-

ization will disappear; it means that major emphasis shall be placed upon department organization, and only minor emphasis upon class organization. This is discussed at length in a later chapter. The purpose at this point is merely to make clear that as a condition of success of the Adult Department it is necessary that department organization shall be given precedence over class organization. As another has pointed out, every adult needs to be a member of a group of such a character that he can share its life and realize it as group life.[1] Fellowship is the need, and the problem is that of providing the kind of group for each that will offer genuine fellowship.

Class groups.—To meet this fundamental need of intimate, friendly fellowship it may be necessary, for reasons to be pointed out later, to maintain as an integral part of each Adult Department one or more organized classes whose membership will remain the same from year to year. For most of the members the department with its frequent departmental meetings will meet the need of social fellowship. Classes within the department maintaining a fixed membership will be the exception, not the rule; the rule will be class grouping on the basis of choice of subjects to be studied, just as in any other school.

A new ideal.—The form of organization described in this chapter, it will be realized, is very different from what many have been accustomed to speak of as the Adult Department of the Sunday school, meaning by "Sunday school" an institution separately organized and in many cases almost wholly detached from the

[1] *Organizing the Church School*, Cope, page 71.

church. In contrast with this the new ideal is one all-inclusive organization of adults in the local church. It is not therefore another organization in addition to those which have existed in the past, but, rather, a means of bringing together and correlating a miscellaneous group of already existing organizations. It offers for the first time a single organization sufficiently broad in its scope to provide for meeting all the religious needs of the adult members of the church and its constituency so far as it is possible for the church to meet all religious needs, exclusive only of the public service of worship and such other services as are maintained by the church for its entire membership—children, young people, and adults.

The question inevitably arises: What about these already existing organizations? They already occupy the field. Though they may seriously overlap in function, and considerable friction may exist, each has its devoted friends and advocates, some of whom are unable to see otherwise than that any attempt to do away with their particular piece of traditional machinery is a serious offense. There is in most cases only one thing to do: present the ideal of an Adult Department of the church that shall include within its scope all existing organizations, as well as provision for meeting all unmet needs, and seek as rapidly as possible so to modify the form of existing organizations and to correlate their activities as to make them complemental, not conflicting or competing. The adult church, organized as an adult school of religion (under the name of the Adult Department), thus becomes the one inclusive adult organization within which an at-

tempt may be made to correlate the work of all other existing adult organizations.

Procedure of Organization

If this ideal of an Adult Department commends itself to the judgment of the responsible leaders of the church, the question naturally arises, how may it be made effective?

Secure the approval of leaders.—In every church there are key men and women whose approval and co-operation are essential to the success of any church organization. If the Adult Department is permanently to prosper, it must first be "sold" to these leaders of the church. It is of first importance, therefore, that they shall be consulted, and, if possible, their hearty approval secured. Let the whole situation affecting the adult work of church and school be discussed with these leaders, one by one, or in an informal meeting, as may seem best. Let time be taken for a full consideration of all the factors affecting the work for adults in and through the Sunday school. There should be no attempt to force the issue or to lead these men and women to think that anyone is attempting to "put something over on them." Ask questions and encourage the asking of questions by others. Bring out the facts they have themselves observed and call attention to unobserved particulars. Point out the gaps and the elements of overlapping in the adult work as it is being carried on. State the matter positively, not negatively. That is, do not emphasize the fact that organization of an Adult Department may undermine class organization.

When the support of a small group of leaders has been assured, increase the number by calling in a few others. Enlist, in selling the project to others, those who catch the vision of what an Adult Department may be made to mean in service to individuals, to the Church School, and to the entire membership and constituency of the church.

Present the plan to the entire group of adults.—When this preliminary work has been well done, arrange for a joint meeting of all the adult classes and other adult organizations of the church, including the officers and visitors of the Home Department, together with the pastor and the officers of the school. Let the whole situation be clearly, definitely, and fully laid before those present. Make certain in advance that all the data shall be presented, including: (1) number of organized and unorganized classes; (2) number of other organizations for adults; (3) total membership of each; (4) the facts concerning the members of each group, such as range of age, professions, lines of business and employment, etc.; (5) the total adult constituency of the church as compared with the total membership of all of these groups; (6) social, industrial, and racial groups not reached by any adult organization, and (7) available lines of study for adults not being utilized by any adult organization. Present these various facts in as striking and effective ways as possible. Use the blackboard, charts, and printed leaflets. Show that the gaps and unoccupied fields are due not so much to negligence on the part of the organized classes as to defects in the plan of adult organization. Do not depend on one speaker alone, but

have brief talks by three or four of those who have caught the vision of the possible value of the Adult Department. Open the meeting for full and free discussion. When it is evident that the question has been thoroughly discussed, consider whether the time is ripe for the matter to be put to a vote, or whether other meetings are necessary. If a tentative vote is taken and is negative, do not be discouraged, but begin to plan for a further campaign of education. If the decision is favorable, arrange for the election of a strong committee on constitution and nomination of officers and committees. The method of further procedure will be simple and clear.

For Group Discussion

1. Why is it necessary for any organized social group, in order to do its work, to have certain officers or executives?
2. What are the chief determining factors in deciding how many officers a department requires?
3. What distinctive field exists in a church for an adult-work council?
4. What are the merits, respectively, of standing and special committees?
5. What conditions do you consider essential to the success of the type of Adult Department described thus far in this book?

For Written Work

1. Make a list of all of the officers of your church whose duties pertain exclusively or chiefly to work with adults. How were the number of these officers and their designation determined?
2. State specifically just what each of these officers does in discharging the functions of his office.

3. What group plans the adult work of the church?
4. What committees are responsible for carrying out the program of adult work?
5. If the educational work of the church is planned by some one person or by one person in informal conference with a few others, why is this procedure used?

CHAPTER III

VALUES OF DEPARTMENT ORGANIZATION

In many churches the Adult Department exists in name; but in the majority of cases, as yet, it is in name only. Either the tradition of a "main school" or interest in organizing and building up separate, uncorrelated organized classes dominates the situation. Class organization has commended itself as a most successful method of recruiting adults for Sunday-school membership. The leaders in adult work in local churches have been so engaged in promoting the organization of classes and in making organization effective in class growth and activity that consideration has not been given to the larger aspects of the adult work of the school. Our discussion has placed the emphasis not upon class organization but upon Adult Department organization. The whole situation affecting the educational work of the church compels the rethinking of the problem of adult organization in terms of the entire group of adults. The functional approach has determined a suggested form of organization. Are there additional reasons, beyond those already discussed, which justify this predominant emphasis upon department organization?

Additional Reasons for Department Organization

The segregation of adults.—Departmental organization, begun in the elementary grades, has been so

effective in improving the technique of religious education that it has been carried forward into the secondary departments. Separate intermediate, senior, and young people's departments, or, at least, teen-age or high-school departments, including both intermediate and senior pupils, have been organized in many of the larger schools and in the next few years will be formed in many more. This leaves the work for adults alone lacking departmental organization. That which is proving itself so effective a means of increasing school efficiency for the younger age groups certainly has in it much of promise for the work with adults.

The need for unity.—The organization of an Adult Department serves to unify the adult work of both church and school. Many churches have no inclusive organization for all the adults of the church and congregation. The young people have their Young People's Department or Young People's Society, with its development of a desirable group consciousness and its various provisions for meeting group needs; but the adults have no corresponding group organization. The social and recreational needs of many are entirely unprovided for. Many are enlisted in no form of Christian service. The adult membership of the church is simply an ineffective, unorganized aggregation of individuals. The Adult Department may be made the inclusive organization required to meet adult needs and to utilize adult resources.

The separateness, the aloofness, and the rather selfish independence which now characterize many adult classes may be overcome by grouping together all of the adult classes into an organized department.

Certain activities, not necessarily all, carried on by the department as a whole, instead of by the various classes separately, bring all of the adults of the school closer together by emphasizing their common interests.

A department organization makes it practical to survey in a broad way the full possibilities of Sunday-school work for adults and to plan comprehensively for realizing them.

In some schools the serious mistake is made of large adult classes meeting separately, thus paving the way for their absolute divorce from the school. Such classes are likely, sooner or later, to become more of a problem to the school than a help. If the school in which one or more classes make a demand for this privilege would organize an Adult Department, with provision for a separate adult assembly, it would thereby take a long step toward strengthening its work, and that without any accompanying risk. Adult interests and needs demand an adult assembly quite as much as do those, for example, of young people. But the assembly should include all the adults of the school instead of setting off one large class by itself. The latter plan fosters the factional, divisive spirit. An Adult Department well organized, meeting separately, makes possible an adult school of religion and meets a real need.

Educational grouping.—If genuine and really efficient teaching is to be carried on in the Church School, conditions must be created that make it possible. Such conditions, as has already been pointed out, are not usually present. Because of the prominence given to class organization and upbuilding the

adult school has grown almost entirely by class increase. The one adult class or the several adult classes have made one chief effort—namely, to increase the class membership. As a result a large number of people of wide diversity in age, interests, and intellectual ability are brought together. In many cases the class lacks homogeneity. Much more effective work could be done in every way if the large class were divided into two or three groups, the members of each of which would have interests and needs in common. This can be effected only through an Adult Department.

Some writers argue that it is undesirable to break up the large adult class into smaller study groups because of the socializing values growing out of a large, miscellaneous company of adults meeting together. They would place first in value the service rendered by the class in stimulating Christian social attitudes. To them the adult-class session is first of all a social meeting place. For example, one teacher writes: "The 190 men in our class all meet on one common level. The rich, the poor, the learned, and the unlearned are all brothers alike." It is for this very reason, among others, that the largest possible adult group—the department—should be made the unit of organization. Not merely those who are in the big class but all the men and women of all the classes should be brought together into the one common departmental group in order that socializing influences shall have the largest scope within which to work. The Christian Church is the most successful institution that has ever existed for the breaking down of barriers of race and caste and artificial distinctions among adults. When the

rich and the poor actually meet together in the consciousness of a common Lord for worship and the discussion of life problems in the light of the gospel, a situation is created which is most potent for the development of Christian social attitudes.

An educational program.—A properly organized Adult Department can plan a comprehensive educational program that will make provision for the instructional needs of all the adults in the constituency of the church. Such a program can never be developed by a Church School that has only two or three large classes or several miscellaneous organized groups with a fixed membership. What such a program should be I discuss elsewhere.[1] Here it will be sufficient to cite a case in point. In a certain college town a nucleus of men came together to organize a Bible class. The group included a college president, a lawyer, a physician, the president of a bank, a carpenter, a blacksmith, a farmer, a bookkeeper, a dry goods salesman, and a town official. They selected officers and committees, procured a charter, and went to work in earnest. Through the effective use of organization methods the class was built up within a year to a membership of more than one hundred men. Practically every masculine element in the community was represented. For a time the class continued to grow in interest and numbers and then, following a change of policy, began to decline and finally was disbanded. The cause of failure was not apparent to everyone, but by the more discerning was clearly perceived. In the beginning, seemingly by general consent, the uni-

[1] See Chapter VII; also *Adult Religious Education*, Barclay, Chapter VI.

form lessons were used. Later several of the better educated members objected to these lessons on the ground that they were fragmentary, unscientific in arrangement, and lacking in the variety needed in a comprehensive program of adult religious education. Several of these men, including two college professors, were appointed a committee on course of study. They outlined a program beginning with a special course on the social aspects of Christianity. While this course proved to be very popular with a minority of the class, others were dissatisfied. It was so great a contrast to what they had been accustomed to think of as Bible study that they were much displeased. There was no formal protest, but the feeling of dissatisfaction increased, the morale of the class was broken, and attendance rapidly fell off.

This catastrophe might have been avoided by the organization of an Adult Department. The president of the class, possessed of fine executive ability, could have served fully as well as superintendent of the department. So with all the other officers and committees of the class. With a department instead of a class the men who felt that their needs would be better served by the special course in social interpretation might have studied it; those who preferred the uniform lessons might have continued their use; while others, desiring to study Christian missions, church history, or any other appropriate subject might have had their desire gratified.

When the Adult Department includes within its membership a large number of adults, it is necessary, if an effective program of religious education is to be

maintained, for a variety of courses suited to the interests and needs of various homogeneous groups to be offered. A brief service of worship in which all participate and common programs of social and service activities unite all of the various study groups in a single department.

A ministry to the entire adult constituency.—A well-organized Adult Department enables the church to fulfill its ministry to its whole constituency. There are many people in every parish who cannot be enrolled as attending members of organized classes. To minister to these it has been common in recent years to supplement the work of the organized adult classes either by a Home Department, which has usually meant a department ministering exclusively to the home-bound, or by extension classes—that is, home-study groups affiliated with organized classes. The plan of extension classes is not satisfactory because of the inevitable lack of coordination and the possible competition and overlapping which result from the attempts of two or more classes to organize extension groups appealing to all the adults in the possible constituency of the church. But just such an ambitious program as this is what an Adult Department should be encouraged to undertake.

A similar objection holds against the Home Department. It does not provide for the correlation and coordination of all the work for adults, nor is it sufficiently broad in its scope. There are many to whom the Church School should minister besides old people and invalids. No adults need the ministry of the Church School more than parents, especially mothers

of young children whose home cares prevent their attendance upon the Sunday sessions. An Adult Department, if well planned, may include within its scope the entire adult constituency of the church.

Surely all observing people who believe in the mission of the church must realize the urgent need of instrumentalities more effective in reaching the masses than any now in use. The churches to-day are not touching at all a large proportion of the population. Conditions are developing like those which preceded the evangelical revival of the latter part of the eighteenth century in England. The populace is increasingly indifferent to the church, whose authority has disappeared, and whose services fail to attract a large proportion of the adult population. The methods of evangelism which were successful twenty-five to forty years ago are no longer effective. Some new method is needed, some new agency required. The only method that promises to cope with the situation is religious education; one of the most promising agencies in possible contribution to a solution, the Adult Department of the church.

Governing Principles

A minimum of machinery.—It is altogether possible for the church to be overorganized. In fact, this is not merely a theoretical danger. Many churches have added organization to organization apparently on the principle that the larger the number of organizations the greater the efficiency, until they have such a multiplicity of uncorrelated organizations and such complexity of organization that their efficiency is se-

riously impaired thereby. In many instances the present need is not so much more organization as simplified organization and fewer organizations. Some years ago the Sunday School Council of Evangelical Denominations approved the principle of one "inclusive organization for each age group in the church." This principle should be applied in the case of the adult group, just as many leaders are urging its application in the case of the young people's group. The insistence upon correlation, including elimination of superfluous and overlapping organizations, has been chiefly voiced by leaders in religious education who are at the same time specialists in the work of the Church School. For the sake of consistency it is important that the Church School, asking as it does for the elimination of superfluous organization, shall set an example by standing for the minimum of organization for the maximum aim.

In contrast with the foregoing principle considerable prominence has been given in recent years to a scheme of organization which involves an organized Adult Division, under which are grouped several departments, including a Home Department and a Parents' Department, and numerous organized classes, each class being regarded as coordinate with the several departments of the division. This cannot ultimately be regarded otherwise than as an awkward and impracticable scheme. So far as is known it has not been carried out successfully in any Church School. Such a so-called Adult Division cannot reasonably be expected to be adopted as an administrative unit. The plan is too cumbersome and topheavy.

Too much machinery is involved. To attempt to carry the plan into effect would provide a maximum of organization with a minimum of efficiency. It is entirely possible and at the same time simpler, easier, and more practical to do all that is comprehended by these various organizations through a single, unified Adult Department.

There is no good reason, for example, for a separate Parents' Department. Because some people are parents and may profit through the study of specially prepared parents' courses is not a sufficient reason why a special department of the Church School should be constituted for them. Courses should be offered for which chiefly parents enroll, but these classes should be parallel with numerous other study groups, each composed of persons who have common interests and needs. Again, the objectives of the Home Department can be attained more fully through a number of home-study classes than in any other way. Because some adults cannot attend the sessions of the school in the church building is no reason why they should be set off by themselves in a separate administrative group. Home-study classes are properly a part of the Adult Department. Every reason in behalf of providing a variety of courses for the adults in attendance upon the school holds in behalf of making the same provision for adults who cannot attend the sessions. A uniform lesson is quite as inadequate for adults studying in the home as for adults attending the school.

Sufficiently broad in scope.—As a corollary of the foregoing it should be stated that *the Adult De-*

partment should be sufficiently broad in scope to include ministry to all adults within the possible constituency of the church. That is, the Adult Department, as an inclusive organization for adults, should not overlook any element of the entire adult constituency of the church. Through variety of plan it should seek to meet the needs of all. The Adult Department can do this as no other adult organization. The aim of the organized men's class in many instances has been that of seeking to draw all of the men of the community into the class. The motive is commendable, but the undertaking invalidates the larger educational service of the class to its members. The class, as a study group, should be homogeneous in interests and needs. Just to the extent that the class succeeds in drawing members from all elements of the adult community it makes impossible the meeting of the educational needs of all. What the big class cannot do the Adult Department is fitted to do.

A complete ministry.—The Adult Department should seek to provide for all the religious needs of adults. In its form of organization cognizance should be taken of the fact that religious education involves much more than instruction. Men and women have social and recreational needs quite as insistent and as important as their need for study and instruction. If they are to develop in the Christian life, it is necessary that they shall be enlisted in active service for others. Nor have adults, particularly those in early and middle life, passed beyond the period when physical exercise and recreation have moral and religious significance. If the adult is to develop a fully rounded out Christian

character, it must be recognized that he has a fourfold life, and for each aspect of his life it is important that the Adult Department shall make provision.

For Group Discussion

1. What are some of the most important advantages of an Adult Department of the church?
2. How important is it that the adult work of the Church School should be unified?
3. What form of organization promises most in socializing influence?
4. What is the importance, in the religious education of adults, of a real program of study?
5. What principles of organization are essential to the development of an efficient Adult Department?

For Written Work

1. What organization for adults other than organized classes do you have in your church and Sunday school?
2. Do you have an organized Adult Department? If so, what is the form of organization? What officers does it have? What committees?
3. Does the Adult Department as such have a program of service activities?
4. Does the Adult Department as such have a recreational and social program?
5. What has been the effect of departmental organization on: (1) the program of educational ministry to adults (Has it enlarged this program and has it resulted in an enlarged area of adult ministry?); (2) the enlistment and attendance of adults on the Church School session; (3) on service activities; (4) on recreational activity?

CHAPTER IV

RECRUITING THE MEMBERSHIP

Men and women may be enlisted in large numbers for membership in the organized Adult Department. The success achieved by thousands of organized classes in recruiting adults for class membership is evidence that the Church School has a compelling appeal. What has been done in enlisting adults in organized adult classes can be done in recruiting large numbers of men and women for the Adult Department.

The Unreached Multitudes

Fundamental needs of people.—Vast numbers of people are unreached by the church. They need what the Church School can do for them. They would be better men and women—better citizens, better neighbors, better fathers and mothers—happier, and of more service to the world within the church than outside of it. To many of them Christ is a stranger, fellowship with him unrealized, the principles and ideals of his teaching unknown. They need Christ as Counselor and Friend and Saviour.

The church needs these people.—The church, as the one chief agency for bringing in the kingdom of God, needs these unreached multitudes. It cannot fulfill its mission without them. Unless they are won to Christ's Way of life, America cannot be made fully

Christian, nor the world evangelized. It is not enough to recruit children for membership in the church and Church School. Unless the parents also are won, the home made Christian, and its cooperation secured, the influence of church and school in the lives of the children is largely neutralized. It is our Christian duty to win these multitudes of unevangelized adults to loyalty to Christ and the church.

Organization as a means of evangelism.—The Adult Department, if rightly organized and administered, may be made a most effective agency of winning men and women. Let plans therefore be made for aggressive recruiting. If every Christian Church might become imbued with the spirit that has characterized the organized adult classes whose success in recruiting large membership is everywhere known, each in its own way and according to the opportunity offered within its field using the same methods, evangelical Protestantism would see the greatest ingathering the church has ever known.

Important Considerations

Variety of method.—Perhaps the most striking fact that appears from accounts of methods used in recruiting the membership of organized classes is the diversity and variety of the methods employed. Some classes that have built up a large membership have used contests; others, equally successful, have repudiated the contest method. Some attribute their success to the activity of committees; others have depended on superior teaching. In some cases a few officers were chiefly responsible for recruiting efforts;

in others the motto was "All at it all the time." But the point is that many different methods have been used with success. The conclusion is obvious both with regard to building up the organized class and the department—there is no one method successful above all others. The essentials are moral earnestness, conviction of the value of church and school and the things for which they stand, and tactful, aggressive, persistent effort. A method that has proved highly successful in one situation may not be adapted to another. Where one method is used and fails, others should be tried.

Spirit and purpose.—The point is that it is not so much the method as the spirit and purpose that count. Any method is good which works and is well worked. But no method will work, no matter how successful it has been reputed to be, if the spirit and purpose are lacking. The men and women are there—in every community—and there is some method to which they will respond; but to secure the response the method must have back of it intense conviction, enthusiasm, genuine friendliness, and persistence. Any church that really wants more men and women in its Adult Department, whose workers have these qualities, may have them.

Know the field.—A primary essential for any thorough campaign of recruiting is a community survey. In recent years the survey has become standardized both as a method of obtaining complete information concerning a community and as an instrument for measuring the effectiveness of institutions and policies and in securing their improvement. Full informa-

tion concerning the survey as a method of obtaining information is readily available, and it is unnecessary here to supply details.[1]

In many communities it would be possible for a survey to be made under interchurch or federation auspices, the data secured to be made available to all participating churches. By distribution of responsibility unnecessary overlapping and unchristian competition may be avoided. If local conditions make an interdenominational survey impracticable (which is the case far less often than is popularly believed), the undertaking is not impossible for a single church. The leaders of the church should organize for the task and secure data not only concerning adults not enrolled in any Church School but also concerning persons of all ages, the complete data to be distributed to all of the various departments.

Use the information.—A survey is of no value unless its data are used. It has sometimes happened, strange as it may seem, that a valuable survey has been made at considerable expense of time and effort, and the results permitted to remain unused. It is necessary not only to organize to make a survey but also to organize to make the fullest possible use of the information secured. If a standard survey is made, the information acquired will be wide and varied in scope. An important part will concern those who are not enrolled as members of any Adult Department. With this list in hand it is the responsibility of the

[1] One of several available books containing suggestions, including sample schedules, is *The Community Survey in Relation to Church Efficiency*, by Charles E. Carroll. For information on social and religious surveys in rural Communities, see *Surveying Your Community*, by Edmund deS. Brunner.

officers of the department to plan definitely for enlisting as many as can possibly be reached. There are various ways that it may be used.

Plans That Have Worked

Membership campaign.—This plan has been successfully used in many cases, the details varying. In one instance committees were appointed as follows: campaign, executive, meetings, publicity, prospects, and finance. A man who had genius as an organizer was chosen campaign manager and another as publicity manager. A list of 250 prospects was procured. Then the men got busy. The publicity committee was particularly active. It devised a form letter and a class prospectus, together with reply cards for two banquets. Seventy-five and eighty men respectively attended these banquets, each paying seventy-five cents a plate.

The men were then ready to select captains and choose teammates for an intensive membership campaign. After organization for this purpose had been effected, the men separated to call on prospects. Meetings were scheduled for Tuesday, Wednesday, Thursday, and Friday of the following week. At these meetings the campaigners were to report. Wednesday the reports followed prayer meeting, but on the other three evenings the members of the various teams took lunch at the church at six-thirty o'clock, afterward reporting on their prospects. These lunches were served by the young women of the church at cost, approximately fifty cents. The meetings were invaluable in keeping up enthusiasm and in helping the

members to work together for their goal, 250 new members for the Adult Department.

Enrolling the adult congregation.—In some cases, by skillful efforts, pastors have succeeded in enrolling practically the entire adult congregation as members of the Adult Department. In a particular instance a pastor in whose church a small Adult Department had been organized held before the congregation for a number of Sundays in succession the ideal of a department in which the entire congregation should be enrolled. In cooperation with the Adult Council a comprehensive program of study was planned, including a wide variety of courses. When general interest had been awakened in the project, the pastor preached on Sunday morning on "Study to show thyself approved unto God," presenting the printed schedule and appealing to all present to enroll themselves as members and indicate choice of a course of study. More than three fourths of all present enrolled, and the membership of the department was increased in a single day by almost two hundred. While not all continued faithful, the permanent interest and attendance of the department were very largely increased.

The group plan.—This plan involves dividing the members of the department into groups of seven, eight, or ten members. Geographical groups are best as a rule, although it is wise in some situations to make use of groups arranged on the basis of social, industrial, or professional interests. Group leaders should be wisely selected. The goal to be attained and the time within which it is to be reached should then be

decided. If it is decided to fix the goal at eighty persons to be won, and there are ten groups of seven each, it will be necessary for each group to win eight new members, increasing each group to fifteen. Each group may be left free to decide on the ways and means to be used in recruiting but committed to continuing an intensive campaign until the goal is reached. As each group attains its objective, the group number, with the name of the leader and the names of the new members, should be posted on a bulletin board provided for the purpose. When all the groups have attained their goals, a fellowship supper or some other appropriate celebration should be held.

The follow-up.—Many organized classes have successfully used a follow-up plan in winning new members. The plan may be used by the Adult Department with equal effectiveness. On Sunday, for each prospective member reported, the committee on membership assigns one member to call on Monday, another on Tuesday, a third on Wednesday, and so on for each day of the week, including the next Sunday. The following week a report is called for. If the persons called on have not expressed a purpose to come into membership, assignments are again made and continue to be made until they have joined the department. If faithfully worked this plan seldom fails. Said one man: "If you keep after others as you kept after me, you are bound to win. I felt it must be worth while to be a member if so many men thought it worth their trouble to call and invite me." Another said, "I decided you fellows must really be interested in me, you came so often."

Persistent publicity.—Various forms of publicity, such as news items, paid advertisements, posters, bulletin boards, letters, postal cards, and special devices, may be effectively utilized in a membership campaign. The following plan was used by a department that began with fourteen members: The group compiled a preliminary mailing list of prospects to whom letters and advertising were to be sent each week. They were also to be visited and personally invited to become members. At the end of the second month there were fifty-eight new members. The end of three months saw 140 new recruits. New features of advertising were introduced into the campaign from time to time. Six months' effort resulted in 228 new members.

"Every one win one."—This is a simple plan that has often worked well. It has the advantage of dividing responsibility for increasing the membership evenly among all of the members of the department. The idea is to double the membership by asking each member to procure one new member. The motto "Each one win one" may be featured in various ways. The plan should be discussed until the cooperation of all the members has been secured. Weekly reports should be arranged for, and the campaign continued until the goal has been achieved.

Membership contest.—Perhaps no method of increasing membership of organized adult classes has been more often used than the contest method. It is equally applicable to Adult Department increase. The most common plan has been to divide the group into two, three, or four sections of equal number, each with a captain, and enter upon a contest to see which

section can win the largest number of members within a given time, the losing section or sections to pay a forfeit, such as giving a banquet to the winners. Each section may be designated by a color—the Whites, the Blues, the Reds—and may have other distinctive insignia. The captains of the sections, if wisely chosen for aggressiveness and ability in leadership, will be able to develop much interest in the competition among their fellows.

What has been said should not be understood as an expression of approval of the contest method of recruiting new members. In spite of the fact that the method has been often used with apparent success there are serious objections to its use. Invariably its chief appeal, whether or not consciously planned, is to the motive of competition. The appeal is therefore to an artificial motive of rather a low order which cannot be permanently used. The interest developed is principally *in competition per se* and to make it carry over to the work of the department and the objectives for which it stands is very difficult. If people who come into the department because of their interest in a contest could be depended upon to remain until more vital interests are developed, the method might be approved, but in most cases their attendance is only for the period of the contest, or two or three additional Sundays at most, after which they are harder to reach than before. Besides this objection there is another equally weighty. Competitive methods often stimulate unchristian attitudes of far-reaching social consequences.

Need for caution.—Enthusiasm for the recruiting

of members, necessary as it is, should be tempered with wisdom. Sometimes when other than the contest method has been used wrong motives have been appealed to, and jealousy and hard feelings engendered. People have been urged to attend for a single session, being told that they would not be expected to come again; members of other churches have been importuned to lend their names; strangers have been imported from near-by towns and enrolled; brass bands and other spectacular methods have been utilized to create a superficial enthusiasm among those who could not otherwise be interested, and other questionable measures invoked. In some few cases the kind of dishonest methods, chicanery, and deceit that have characterized ward politics at their worst have been employed under the guise of "Christian" work. All this cannot be too strongly condemned. Such practices react to the permanent injury of the church and should never be resorted to under any circumstance.

It is to be recognized that the tendency in a drive or temporary campaign of any sort is to work up a merely temporary enthusiasm that soon passes and leaves, when it passes, a dullness and torpor that are almost impossible to overcome. It may be set down almost as an axiom that any method that does not appeal to a high and worthy motive is not likely to produce permanent results. Those methods which contribute to steady, persistent growth, and which secure recognition of the Adult Department on the part of the religious community as an institution that stands for the best things in the religious life, should be most highly regarded.

Maintaining the Department

The permanent building up of the Adult Department depends quite as much on maintaining interest and attendance as upon the recruiting of new members. It avails little to enlist new members from time to time unless those who come into membership remain as a permanent part of the department.

Genuine interest.—Before an attempt is made to recruit new members in considerable numbers, it is important that there shall be a nucleus of persons who are genuinely interested in religious education. Nothing is gained by electing officers and appointing committees merely for the sake of being able to announce an organized department. It is not necessary to have many to begin with. Five to eight persons with clearly defined purpose, with a clear vision of the objectives of an organized Adult Department, possessed of genuine spiritual enthusiasm, with energy and persistence, are all that are required for a beginning. It is better to begin with a few persons who are imbued with the right spirit and who have a clear understanding of the ideals and principles involved in Adult Department organization and administration than to start with a loose aggregation of many people whose superficial enthusiasm will pass when the first difficulties are encountered.

A Christian spirit.—Again, if a really successful Adult Department is to be built up, those responsible for its organization must possess a true Christian spirit. Petty social distinctions must be lost sight of. Genuine brotherliness must prevail. Men and women,

without regard to occupation, wealth or the lack of it, education, social standing, or dress, must realize on coming into the department that they are welcome, that their presence is appreciated and desired. Fellowship must be cultivated. No stranger should be permitted to leave the department session without a hearty invitation to return. At least five minutes at the close of the hour should be reserved for friendly social greetings.

Religious life.—The religious life of the leaders of the department must be real, earnest, and genuine. Affectation, pious cant, or sham religiousness has no place in an Adult Department. It should be understood by all that the department is a religious organization, and that religion and the religious life occupy first place in all aims and plans. Such an atmosphere must be maintained in all sessions of the department that conversation on religious themes and an expression of the religious life will be perfectly in place. Nothing else will take the place, and few things will exert the drawing power of religious warmth and earnestness. Our greatest aim—"to win men to Christ"—must ever be kept in the forefront.

Personal interest in each member.—The leaders of the department should possess a genuine personal interest in every member. If people are to be permanently won to the department, they must be made to realize that the leaders are sincerely interested in their welfare. Nothing else is so effective in winning people as personal regard. This was the Master's method, and it has never been either improved upon or superseded. Perhaps it is best expressed by the

term "friendship." Let a bond of genuine friendship be established between an officer representing the department and the new member, and he is won for all time. A member should never be permitted to carry a burden of loss or grief or disappointment alone. An illness of a member, no matter how slight, should always be taken account of. All cases of illness should be reported at the department sessions. Immediately thereafter some such message as this should be sent:

DEAR FRIEND: You have been reported to the department at its session to-day as ill. Some of our number will call very soon. You have the sympathy and prayers of the department for your early recovery.

. . . . . .

Something for everyone to do.—All the members should be kept busy. Everyone should have some definite task. So far as possible everyone should be on some standing or special committee during the year. As the department increases in size, care should be taken that the officers and committees are representative of the entire department. The importance of this is well stated by the superintendent of one of our largest departments: "An Adult Department is made up of many small groups. The units of each group are welded together by ties of friendship or relationship. Each of these groups should be represented among the officers and chairmen of committees. Then, when the officers inaugurate a new policy or plan, they will carry the bulk of the membership along with them."

Following up absentees.—It should be a fixed custom to inquire into the causes of all absences. While both the department officers and the teacher will feel

the responsibility of doing this, the task will also devolve upon the departmental committee on membership, as has been elsewhere suggested. No member should ever be absent without being written to, called up on the telephone, or called on in person. That this may be definitely provided for, the matter should be discussed in the adult council or executive committee, and an understanding arrived at concerning the location of responsibility.

For Group Discussion

1. What are the chief bases of faith that the unchurched multitudes may be won to membership in the organized Adult Department?
2. What are to be considered the most important considerations in building up the membership of the Adult Department?
3. Under what conditions may a special membership campaign be deemed advisable?
4. What are to be regarded as the most generally adaptable methods of recruiting new members?
5. What is the value of publicity and advertising in building up Adult Department membership?
6. How may the objectionable features associated with some of the methods suggested be overcome?
7. What are some of the most important considerations in maintaining interest and cooperation among new members?

For Written Work

1. What are the fundamental motives to be appealed to in recruiting adults for Adult Department membership?
2. What methods have been most successful, within your observation, in winning new members for the organized adult class or department?

3. If there has not been aggressive, persistent effort to win members for the Adult Department or adult classes, what is your explanation of this fact?

4. What has been your observation of the results of contest methods in adult recruiting?

5. How would you describe the prevailing attitudes of members of the Adult Department or adult classes toward outsiders?

CHAPTER V

THE ORGANIZED ADULT-BIBLE-CLASS MOVEMENT

Our discussion thus far has concerned itself wholly with Adult Department organization. We have discussed the meaning and worth of organization in religious education; the ends to be served by organization and the particular form of organization required by these ends; and the most effective means of recruiting the membership. The ideals presented, it is freely recognized, are realized as yet by few departments. Instead, as has been stated, in the large majority of churches either the tradition of a so-called "main school," more properly a mass assembly, including all members of the school from juniors or intermediates to the oldest adults—the grandfathers and grandmothers—has prevailed; or, where elementary and secondary departments have been established, interest and effort in adult work have been confined to the organization and building up of a number of unrelated adult Bible classes. Even where the Adult Department exists in name it is as yet, in the majority of cases, in name only. Class organization has received almost exclusive attention as the means of recruiting adults for Sunday-school membership. The general administrative agencies, both denominational and interdenominational, up to this time have laid chief stress in their adult work upon class organization and have

zealously promoted the organized adult-Bible-class movement. The movement has developed with such rapidity that now thousands of Sunday schools have from three to six, some even more, organized classes. This being the case, it would seem essential that any study of organization and administration of adult religious education should take cognizance of the organized-class movement, evaluate it from the standpoint of religious education, and seek to determine what place is to be given to class organization and distinctive class activities in the future.

Beginnings of Class Organization

To gain a perspective for the evaluation of the movement it is important that the beginnings and later development of class organization shall be reviewed.

In the churches.—There are records of adult Bible classes organized as early as 1843. The Judson Bible Class of the Baptist Church, Hollidaysburg, Pennsylvania, for example, was organized May 7, 1843. It has had a continuous life as an organized class ever since and at the present time (1925) has a membership in excess of one hundred. There is no special reason for thinking that this was the first adult class to be organized. Doubtless even earlier than the date named there were, here and there, classes that had come to appreciate the advantages of organization. Gradually the benefits were observed by pastors and teachers and quietly the movement for organization proceeded. *The Manual of Sunday School Work*, by Edward Eggleston, published in 1869, has a chapter on "The Bible Class," but this contains no suggestion

of organization except that of appointing a secretary. The complaint is made that the adult class "has no definite connection with the school." The author continues: "It ought to have a roll of its own. Its scholars should be registered as members of the school. It should occasionally hold a social meeting at the home of some member of the class."[1] The lack of a more definite statement on class organization would seem clearly to indicate that organized adult classes previous to this date were not many in number.

Organization promoted by extrachurch organizations.—Somewhat later than the period named certain independent organizations were formed for the purpose of promoting Bible-class organizations. The most prominent of these is the Baraca Movement, started in 1890 by Marshall A. Hudson, a Baptist layman of Syracuse, New York. The objective is the organization of classes of young men in Sunday schools of all denominations. The organized classes bear a common name—"Baraca"—and have a common form of organization. In 1898 a general overhead organization—the Baraca Union—was organized. A parallel movement for the organization of classes of young women, Philathea classes, was somewhat later inaugurated by Mr. Hudson.

Organization promoted by the International Sunday School Association.—It is difficult to ascertain exactly when the International Association first took notice of the value of organization for adult classes. In 1903 the Cook County Sunday School Association elected an adult-Bible-class superintendent and ap-

[1] *The Manual of Sunday School Work*, Edward Eggleston, page 97.

pointed a committee to cooperate with him in the promotion of class organization. In May of the same year the subject was presented at the convention of the Illinois Sunday School Association. In the same year also the New York Association made provision for a superintendent of adult-Bible-class work and a few months later appointed a committee to recommend plans of promotion. The convention of the following year approved the plans and organized the Adult Bible Class Federation for the State.

Development of the Organized-Class Movement

Promotion by the International and State associations.—With this beginning impetus in class organization was rapidly gained. Within the next two years many classes were organized in different parts of the country, and various Sunday-school associations took cognizance of the new movement. This brought the subject prominently before the eleventh convention of the International Sunday School Association, held at Toronto in 1905, which adopted a resolution providing for the appointment of an Adult Department committee. The following year the executive committee formally called into existence the Adult Department and urged all Sunday-school associations under its jurisdiction to do the same. The executive committee authorized as the official emblem the little red button with the white center. In January, 1907, an Adult Department superintendent on full time was appointed. Provision was made for a certificate of recognition to be issued, on application, to adult Bible classes attaining a certain standard of organization.

Under the auspices of the churches.—In 1907 the Methodist Episcopal Church took official cognizance of the organized-class movement by entering into an agreement with the International Association whereby denominational recognition was given to organized classes in Methodist Sunday schools. At the Chicago conference, May 14, 1909, the question was raised by representatives of certain denominational boards as to where authority properly resided for the recognition of organized classes. The conference agreed that this authority properly resided in the denominational board, and as a result arrangements were perfected whereby all organized classes of denominations so desiring might receive the joint certificate of the denominational board and International Sunday School Association, the joint certificate to be issued by the denominational board. Meanwhile a number of the evangelical churches had perfected plans for the aggressive denominational promotion of class organization. The Wesley Adult Bible Class Department was created by the General Conference of the Methodist Episcopal Church, South, in 1910.

Growth of organization.—From these beginnings the adult-Bible-class movement has had a remarkably rapid growth. Complete statistics have never been available.

Beneficial Results of Class Organization[1]

Organization has promoted class growth.—Class organization has proved to be an exceedingly success-

[1] A full discussion of the values of class organization and of methods of organized class work may be found in *The Adult Worker and Work, Methods of Organized Adult Class Work*, Barclay and Phifer.

ful method of enlisting men and women for Sunday-school membership. Probably there has never been any other movement in the life of the evangelical churches which has brought men and women in such numbers into relation both with the Sunday school and the church. Organization provides the means by which earnest people may readily enlist others in the activities for which the class stands. In many cases Bible classes that have had an uncertain and dull existence for years have, with the adoption of approved organization plans, doubled their membership within a few weeks, many of them showing a like increase through succeeding months until, after a brief period, instead of an attendance of six or ten or twenty they have forty, eighty, one hundred, even two hundred or more members.

Organization has developed group consciousness.—The unorganized Bible class can scarcely be said to have a conscious existence. Organization provides a name, a charter, a constitution, and recognition by the church at large. The class awakens to a new group consciousness. A class spirit is created. A new loyalty is developed. "Our class" begins to be spoken of in a way in which it was never mentioned before. All this means that the class now has within itself new powers and possibilities. From being inert and lifeless it has become active, alert, intense, self-perpetuating, with a power within itself to be and to do.

Organization has created permanent interest.—The unorganized class is held together very largely by the personality of the teacher. More than anything else, with a possible exception of that which has com-

monly been the chief purpose of the class—Bible study—the teacher is the one center about which the class rallies. Organization creates an additional center of interest while at the same time the teacher remains an important factor in the life of the class. Too often in the past the severance of the teacher's connection with the class has meant a loss of interest and not infrequently the end of the class. The organized class is not dependent on any one person. Organization binds the class together as a self-conscious group. If for any reason the teacher is obliged to discontinue his service, while there may be regret and disappointment, the class existence is not threatened and its work suffers no interruption.

Organization has increased emphasis upon service.—Christian service is the necessary correlative of really successful teaching. In fact, service is in itself one of the most effective means of religious education. While in the past Bible teaching in the organized class undoubtedly inspired many persons to go out from the class session to perform deeds of mercy and kindness, class organization has placed new emphasis upon the importance of service and succeeded in making service a principal objective of class existence. In classes properly organized service is constantly kept in the foreground, and organized Bible classes of evangelical churches have become a tremendous world force in behalf of the kingdom of God.

Organization has helped to meet social needs of adults.—Organization has led to the definite recognition of the need of adults for wholesome social life and for recreation. By means of carefully planned

social events the members have become better acquainted with one another, much good fellowship has been promoted, and the happiness and health of large numbers of men and women enhanced.

The need for recreation is laid deep in the very constitution of our being. Men and women instinctively long for it. The church in the past too largely overlooked this need. As a result people have turned in many cases to unwholesome forms of recreation and not infrequently to means of amusement positively debasing. In too many cases social clubs have exhibited strikingly the lack of a positive ethical standard. The organized adult class has in many cases found it possible to minister to the social and recreational needs of adults in simple, wholesome ways that have been productive of much good. Providing effectively for the expression of the social life these classes have accomplished the additional desirable end of giving to the church a new standing in the estimate of the community. Too often in the past it happened that the church, by a too exclusive emphasis upon preaching and meetings for prayer and testimony, stood as a thing apart from community life, a place to be resorted to only on Sundays and special occasions, instead of being the highest expression of a complete community life—devotional, intellectual, and social. The organized class, in many cases, has been the means of radically changing this situation.

Organization has popularized study of the Bible.—To a considerable extent the organized class has also increased the study of the Bible by adults. Not always has the adult Bible class been true to its name. Too

often, instead of vital Bible study on the part of the members, they have assembled without a previous study of the lesson material to listen to a hastily prepared informal talk, more or less loosely related to the lesson for the day. Too often the class has not been in any proper sense a study class. Nevertheless, when full allowance has been made for all exceptions, it remains true that there has been a real revival of interest in the study of the Bible and in the application of Christian ideals and principles to personal and social needs, due in no small measure to the organized adult-Bible-class movement.

Elements of Weakness

Any thoughtful evaluation of such a movement ought to consider not only beneficial results but also inherent weaknesses. The organized adult-Bible-class movement, as represented by organized classes in the local church, has certain points of weakness which should be frankly recognized.

Adult work of the church lacks unity.—Under the class-organization plan the Church School has a number of unrelated organized adult groups. The plan provides no common administrative group for adults.

Graded instruction and departmental organization have sometimes been charged with destroying the unity of the Sunday school. As a matter of fact, only the distinctive age group is homogeneous. The so-called unity of the mass assembly of all ages does not exist. In the modern Church-School department, made up of pupils of a particular age group, one finds a kind of real unity that makes for efficiency in religious educa-

tion. It is to be recognized that adult life as a whole lacks the degree of homogeneity characterizing, for example, the later childhood group or the young people's group; nevertheless, the adults form a fairly homogeneous group, within which a fair degree of unity may be secured. However, when the adults are divided into organized classes, without any clearly defined principle of classification, there is a minimum of unity within the class group and no unity of the adult group as a whole. The average organized class contains adults of a wide range of age and all degrees of educational preparation and lack of it.

Organized classes tend to become self-centered.—Christianization more and more is being understood to mean socialization—the developing of the social attitudes of love, sympathy, brotherly kindness, and cooperation. Religious education for adults should be understood to consist very largely in the growth of these social attitudes. Unfortunately, organization has seemed to have a tendency to develop a self-centered spirit in the adult class. This is probably to be explained through the overdevelopment of group consciousness. A certain degree of group consciousness is an asset, as has been stated above; but it easily becomes inordinate, and the strong organized adult class, which claims the largest and best-furnished room in the church, thereby depriving one of the children's departments of an adequate departmental room, and contents itself with self-entertainment and self-service, bears testimony chiefly to the failure of our processes of religious education.

The big class makes an impossible teaching situa-

tion.—In many Sunday schools there are organized classes counting their membership in the hundreds. In one case a pastor has more men enrolled in the men's class than there are names of people upon the church record. The men's class in an Ohio town has an average attendance of more than eight hundred weekly. There are many classes with a weekly attendance of two hundred, three hundred, or even five hundred people. Such a class is a a congregation or audience, not in any proper sense a study class. The Church School is the teaching agency of the church. It is not the purpose of the Adult Department to gather a second congregation. Its purpose can be successfully realized only through offering a possible teaching situation. The teacher of a large class in Arkansas states the case frankly: "The members of my class are not homogeneous either as to age or interest. I can hardly make an appeal to the entire class that depends upon individual results for effectiveness. There is very little real, actual studying or teaching accomplished. The members seem to listen attentively, speaking out at times and evidencing some preparation of the lesson, but from an educational viewpoint the results are meager." Another teacher writes: "Our big adult Bible class includes men and women from twenty-four to sixty. It would be very much better in my judgment for the class to be divided into several groups. Because of the wide difference in interests, viewpoints, and activities I find extreme difficulty in securing self-expression and free discussion."

Almost invariably the large organized class sooner or later weakens the public service of worship. The

argument is sometimes advanced that since the members of the big class attend the class session, and not the public service of worship, the class session is just so much to the good. But why do they come? The simple answer is to be found in organization and the use of organization methods. The same methods would bring by far the larger proportion of them either to the public service or an Adult Department session.

No provision for a complete program.—Class organization does not provide for an efficient or complete program of religious education of adults. Religious education can be really effective only if it takes into consideration individual needs of all people concerned and provides a program adequate to meet these needs. In the case of the big class almost invariably either the uniform lesson is used, or the teacher delivers an address following an outline that he himself has prepared. Increasingly we are compelled to think religious education in terms of a complete educational program. Such a program provides not only for a wide range of religious and social service, for worship and for recreation, but also provides a comprehensive program of study and training based upon individual needs or, at most, the needs of small homogeneous groups. It calls for some such form of adult department organization as has been outlined in the preceding chapters.

Status of Existing Organized Classes

The preceding discussion freely recognizes the service rendered by class organization to the church

and Sunday school. This service has been noteworthy and deserves full recognition. However, because of the limitations and inherent weaknesses of the organized-class movement, conviction is expressed that from this time on major emphasis in adult religious education should be placed upon department organization rather than class organization. What, then, becomes of the organized class movement? What about the large number of existing organized classes? Should an attempt be made to do away with class organization? Should existing organizations be discontinued and no additional classes organized? Certain aspects of class organization will be discussed in the next chapter. A few general principles should be stated at this point.

A constructive emphasis important.—In undertaking the organization of a real Adult Department it should be clearly recognized that the emphasis should be positive and constructive rather than negative and destructive. This is an important principle in all religious work. For years stress has been placed upon the value of class organization. During all this time we have been educating people in the belief that efficiency in the adult work of school and church depends on the organization of the adult class. The intensity of their conviction is an evidence of the effectiveness with which the work has been done. There is no reason why all that has been said during these years concerning the values of class organization should now be contradicted. Class organization has been productive of valuable results. Let constructive emphasis now be placed upon the next forward step rather than an

attempt made to destroy what it has taken years to build.

Impossible to do away with organized classes.—The fact should be recognized that it is impossible, even if it were deemed wise, to do away immediately with existing organized classes. Any general attempt in that direction would meet with immediate and intense opposition. A children's organization can be almost instantly disbanded; not so an organization of adults. It is difficult for adults to adjust themselves to new situations, and the fact should be freely recognized, without apology or condemnation. If a strong, tactful emphasis is placed on department organization, with freedom of election of study courses, class organization will in time take care of itself. Gradually the superior values of department organization will become apparent to the more open-minded of the men and women, and the sharp distinctions between classes and the more rigid features of class organization will disappear.

Recognition of the elective principle.—A persistent effort should be made to secure recognition of the elective principle in the choice of courses of study. The leaders of organized classes should be led to see that even though class organization is preserved intact, every member of every class should be free to choose whatever course of study he considers most helpful. If only the officers of the various classes can be influenced to give cordial assent to this principle, a long step will be taken toward making possible a real Adult Department.

A simpler form of class organization.—As major

emphasis is to be placed upon department organization, it should be considered unwise to build up elaborate class organizations. It may be necessary to agree to maintain the *status quo* in existing organized classes, but it should be regarded as a settled principle that new classes organized shall adopt a minimum form of organization. The reasons for this are obvious. There would be serious difficulty in maintaining a complete and effective department organization and at the same time elaborate class organizations. Inevitable competition and overlapping would result. Gradually, with increasing simplicity of class organization and growing emphasis on department organization, the situation will become satisfactorily adjusted.

For Group Discussion

1. What were some of the probable causes contributing in the early days to class organization?
2. Discuss the various stages of development of the organized class movement.
3. What have been the most noteworthy benefits of class organization?
4. What are to be considered the most serious limitations and elements of weakness of the organized-class movement?
5. What principles should govern in the transition from class organization to department organization?

For Written Work

1. What is the total enrollment of adults, including members of nonattending organized groups (such as extension classes, Home Department, etc.), in your Church School?
2. How many adult classes? Of these how many are organized classes?

3. What special types of classes, if any, are represented (such as training class; parents' class; home study class; shop, factory, or mill class; neighborhood groups; classes for immigrants or Americanization classes)?

4. How do the organized classes of the school compare with the unorganized classes as measured by (*a*) regularity of attendance; (*b*) interest; (*c*) activities?

5. Estimate the value of the work done in the adult classes from the standpoint of (*a*) instruction; (*b*) distinctive religious value.

6. What disadvantages of class organization are to be noted from the standpoint of church and school?

CHAPTER VI

ORGANIZATION OF CLASSES

Our study of the organized-class movement has revealed the fact that class organization has served certain very useful purposes. Nor is it to be assumed that the organization of the Adult Department makes unnecessary the organization of subsidiary groups within the department. It will be realized, however, that a brief textbook on department organization cannot discuss at length forms and values of class organization. Such a discussion may be found elsewhere.[1]

Class organization has gained such a degree of popularity that a danger exists of the adoption of organization by groups within the department without any real consideration of the ends to be served. Class organization, indeed, has often been urged in recent years as though it had some kind of magical power or as if a class not organized lacked an absolute essential. In some cases class organization has been adopted merely to comply with the request of a church board or to conform to an external mechanical standard. In all such cases organization of the class is likely to be merely a form, lacking in any really vital purpose. Organization within the class, as within the department, should be functional. Before organizing, a class should consider what definite ends are to be

[1] *The Adult Worker and Work, Methods of Organized Adult Class Work,* Darclay and Phifer.

served by organizing and should determine the form of organization in the light of these ends.

The placing of predominant emphasis on department organization does not mean ignoring the values that inhere in class organization. It does mean that increasingly, with growing recognition of the principle of freedom of choice of subjects of study, class groups will be fluid in nature; that is, the membership of the class will continue the same only for the period during which a particular course is studied or class project continued. At the conclusion of a course or project continuing for three or six months some of the members will presumably choose one course, some another. Thus the classes of the department will change personnel to a greater or less extent every three months. Even in these temporary elective study groups, however, some organization will usually be found desirable. Our discussion in this chapter will therefore concern, first, the purpose and form of organization of elective groups and, secondly, of permanent class groups.

Organization of Elective Study Groups

Purpose of organization.—The chief purpose of organization in the elective study group will be to promote interest in the course studied and to cooperate with the teacher in making the study in every way a success. In any group special attention should be paid to new members, that they may become acquainted and made to feel at home, aiding them in whatever ways seem possible in making the necessary personal adjustments to a new situation.

Determining factors.—The character and length of the course, the number of persons in the group, and the conditions governing the study should be allowed to determine the details of the organization. If the group, for example, has undertaken the study of a single thirteen-lesson course, the form of organization will differ from that required for a longer course or series of courses on some special subject such as the Standard Training Course. As a rule a temporary, simple, and informal form of organization with no inflexible requirements will be found most serviceable. Most of the available elective courses are planned for a period of three months. A few are six months, and others a year in length. It is obvious that when a short-period course is taken up, complex organization is not only needless but perhaps may be detrimental. In any case a president will be found to be needed, since, whether the group continues only for three months or for a longer time, a presiding officer will be required. Each class also will need a secretary, who will keep the records, and perhaps a treasurer (though the case for a treasurer is not quite so clear as for a secretary) or secretary-treasurer. At least one committee will be called for—a membership committee, whose duty it will be to cooperate with the department committee on membership in enlisting persons not enrolled in the department and to follow up absentees. This organization may be enlarged or supplemented as the needs of the case may suggest, keeping in mind the fact that it is better to constitute special committees for special needs than to maintain standing committees. In some cases a program com-

mittee will be found useful. In the case of a leadership-training class such a committee may cooperate with the teacher and the director of training in planning for observation and practice. In some cases special committees may be appointed to conduct surveys related to the content of the course or to prepare an exhibit of class work or of materials useful in the study. In the case of elective study groups it should be definitely understood that the organization, whatever it may be, is to live only during the progress of the course.

Organization of Permanent Class Groups

The fellowship type of class.—Experience compels the recognition that there are many adults, both men and women, who have very slight interest in any kind of study. Intellectual interests play a minor part in their lives; instead, their dominant interests center in activity or in social fellowship. Of these, many are men and women of high-grade ability, while others represent a low level of mentality. These latter are illiterate or partially illiterate because they are intellectually dull. They have no intellectual interests and will not respond to any appeal involving actual study. They would be wholly at a loss if confronted with a program of study and asked to choose their course. What of these men and women? Shall it be said that there is no place for them in the Adult Department? By no means. They are human beings, members of the immense group of people who live chiefly in the realm of emotions and volitions rather than in the realm of thought and knowledge. They

are capable of religious education in terms of training in Christian attitudes and Christian service. For them the Adult Department session should be preeminently a period of Christian fellowship, membership in it a matter of enlistment in a definite program of service.

Organization for service.—As stated elsewhere, service is a most effective form of religious education and should be given a place of preeminence in the Adult Department program.[1] Groups within the department should be urged to undertake definite projects, the form of organization to be largely determined by the project undertaken. When the project has been completed the organization may disband, as in the case of the elective study group. Other groups may desire a more or less permanent form of organization, as in the fellowship type of class, as soon as one project is completed taking up another.

Some suggested groups.—Most Adult Departments will require at least one men's class of the fellowship type and a parallel class or classes for women. In most cases a class will be required which will draw to itself especially the older men of the department, and another the elderly women. Most people are sensitive about being considered old, and this point should be guarded.

Other organized classes that will serve an important purpose in many communities are:

Home-study classes.—These should offer home-study courses for parents, Sunday workers, shut-ins in institutions, and the aged.

Shop and factory classes.—By these are meant week-

[1] See pages 22, 23.

day classes for workers in industrial plants. There are numerous groups in large numbers of communities for which such classes should be provided.

Neighborhood classes.—Often there are distant and isolated neighborhoods from which the people cannot conveniently come to the Church School. A Sunday-afternoon or week-evening class may exercise a very helpful ministry to such a neighborhood.

Classes for new Americans.—Many Church Schools are doing very effective religious work for immigrant groups through organized classes. Special courses of instruction are available for such groups, and this type of service should be widely extended.

Form of organization.—Collaboration between denominational and interdenominational organizations has resulted in the establishment of a standard setting forth the minimum of organization to be attained by a class before it shall be entitled to recognition as an organized class.

This standard of organization requires three definite and distinct things—namely:

(*a*) The class must be organically connected with the Church School, of which it shall be considered an integral part. This does not mean that the adult class must necessarily meet at the same time and place with the other departments and classes of the school, but it means that it is recognized as an organic part of some Church School and that it so recognizes itself.

(*b*) The class shall have at least the following officers: teacher, president, vice-president, secretary, and treasurer. It shall have an executive committee. It may have in addition leaders of class activities with

such special committees as are necessary or certain standing committees—membership, devotional, and social.

(*c*) The class shall consist of adult members only —that is, of men and women of twenty-four years and upward.

Determination of form of organization.—This form of organization is not suggested as adequate for all classes. It is presented as a minimum of organization that has been used with satisfaction and profit by many permanent class groups. With this as a framework an organization may be developed suited to the purposes and work of the class. That is, class organization, just as department organization, should be functional. In general it may be said that the more simple the organization the better. It should not be allowed to become cumbersome or unwieldy, nor unnecessarily duplicate department organization. In the beginning the average class could do no better than to adopt the form we have outlined and then, as the work takes shape, develop the organization as the needs demand. Chief advantages of organization are that it provides for a division of labor, locates responsibility, and creates means of accomplishing new and enlarged ends. Inadequate organization prevents these advantages being realized.

Additional officers and committees.—Some unusually large classes have various additional officers. The following may be noted: assistant teacher, to teach the lesson in the absence of the regular teacher or on special occasions; assistant secretary, to aid the secretary and to serve in his absence; financial secre-

tary, as assistant to the treasurer; librarian, to have charge of all books and periodicals and to be responsible for the distribution of songbooks, Bibles, and whatever helps are needed in the study of the lesson; class reporter or press correspondent, to send items of interest concerning the class to the secular and the religious press; advertising manager, to have direct charge of the class advertising; chorister, to lead the singing and to have general direction of the music of the class; pianist; custodian, to have charge of the permanent records of the class; editor of the class paper (in case one is published).

As committees, the following may be noted: evangelistic, prayer-meeting, social-service, missionary, temperance, employment, literary, music, reception, athletic, civil, legal-aid, medical-aid, attendance, visiting, sick-visitation, advertising, classroom, ushers.

The class that has any considerable number of committees should by all means have an executive committee, composed of the chief officers and the chairmen of the various other committees, which shall act as a cabinet to supervise and plan the work of the class as a whole.

Duties of Class Officers

In permanent organized class groups all officers should have clearly defined duties.

The teacher.—The teacher is the chief officer of the class; and while his first and most important relation to the class is that of instructor, he also shares with the president the leadership of the class in all its activities. It is his duty to interest himself in all

phases of the work of the class. It is not well for him to assume responsibility for tasks that properly should be performed by others. It will, however, largely devolve upon him to inspire other officers and the members. The activity and power of the class will therefore depend to a considerable extent on his ability as a leader. The impress of his influence and example will be upon the class. It will be necessary for him not only to teach by word of mouth but to lead in all forms of service. In visiting the sick, comforting the bereaved, warning the straying, counseling the misled, he will be able to enforce and give point to the precepts of the classroom. He should be considered *ex officio* a member of all committees.

The president.—The president of the class is its principal executive officer. He is the active head of the organization. Upon him devolves the responsibility of making the organization effective in religious and social activity. He is not to supplant the teacher or to command but to associate himself intimately with the teacher as a coordinate officer in building up the class. It is of the utmost importance that he should be in accord with the teacher in his thought and plans for the class and its work. He should also be in close touch with the pastor and know his ideals and ambitions for the class. By virtue of his office he is *ex officio* a member of all class committees. The nomination of committees may properly be in his hands, with the provision that the nominations shall be concurred in by the teacher. He should preside at all meetings of the class when present and should see that all business is transacted with promptness and that

all obligations of the class are met. At the Sunday sessions of the class the teaching of the lesson has right of way. The president should not take the time which by right belongs to the class for the lesson discussion. He may open the session, if the constitution shall so provide, but if there are items of business which seem to require attention, time should not be taken without consultation with the teacher. The class should not be permitted to get in the habit of attending to its business matters on Sunday.

The business meeting is the special responsibility of the class president. It devolves upon him to work up interest in it, make plans for it, carry it through to successful conclusion, and in general make it serve its purpose in forwarding all the interests of the class.

The president shares with the secretary and the membership committee responsibility for class growth. He should cooperate with both in making plans for securing new members, including class advertising. Likewise, by counsel and assistance he should aid the class treasurer.

Whether the class is a live organization or simply has the name of being organized depends more on the president than on anyone else. He may be a figurehead or he may be the directing, energizing genius of a class which is helping the school and the church.

If the president is to be a success, he must show originality. In every community there are many crying needs of a religious and social nature. The president must be able to see these and lead the class to meet them. He should not blindly copy the work of other organizations in the church or that of organized

classes elsewhere. Let him find the things most needing to be done and lead the class to do them, whether any other class ever did these particular things or not.

The presidency of the organized class will be just as useful and influential as the man or woman elected is able to make it. It has in it great possibilities, frequently not realized, either because the position is not taken seriously enough, or because the one elected does not put into it what is necessary.

The vice-president.—In the absence of the president, the vice-president becomes the presiding officer of the class. He should hold himself ready to assist the president at any time upon request and should freely counsel with the president on all matters pertaining to the class and its work.

The secretary.—Upon the secretary devolves the responsibility for the keeping of all necessary records and the making of all announcements and reports. In particular he should record the minutes of all business meetings and a report of the Sunday meetings, and should preserve copies of all programs rendered by the class and all printed matter of whatever other sort issued. He should keep a record of class membership, recording the names of new members as they are elected to membership and making record of the termination of membership when for any reason it occurs. He should also keep a record of attendance upon all class meetings. The minutes of committee meetings should come into his hands for permanent preservation. He should issue and receive certificates of class membership and, through correspondence, keep in touch with absent members. The making and pres-

entation of regular reports of the class are also his duty.

The work of the secretary is closely related to that of the membership committee, of which he should be a member. He should be secretary of the committee as well as of the class. He should aid in planning the work of the committee and, with the chairman, bear responsibility for carrying out the plans. A large part of the efforts of the committee should be directed toward securing new members. While principal reliance may properly be placed upon personal invitation, this should be followed up by written invitations and by notices of the class meetings and of special events. Not less important is the work of following up absentees.

The secretary should endeavor to keep closely in touch with all members of the class and in case of unusual circumstances affecting any member he should communicate the facts to the class. The secretary should make a special effort to keep the president and the teacher informed on all matters of interest affecting members of the class.

The treasurer.—The finances of the class are the interest and care of the treasurer. All moneys received and expended should pass through his hands, and he should keep a complete and accurate account of all receipts and expenditures. Vouchers covering all expenditures should be kept. He should present an accurate financial report at each business meeting and also an annual report summarizing the financial transactions of the year.

With many classes the chief source of financial in-

come will be the offerings received at the Sunday sessions of the class. At least a substantial part of the offering should go, through the Adult Department treasurer, to the Church School as the contribution of the class to the expenses of the school. Probably the majority of organized adult classes divide the offering on some fixed basis mutually decided upon by the class and the school. This source of income will necessarily be supplemented by others if the class is to do much in a financial way.

Some General Points of Emphasis

Records and reports.—In the case both of temporary elective groups and of permanent organized classes accurate records of enrollment, attendance, service and recreational activities, and finance should be transmitted by the secretary to the secretary of the department. The preparation of records and reports should be so planned as to avoid interruptions during the class period.

Class equipment.—It is important that the adult class should have a separate room, if possible, for its class session. The separate room prevents interruptions, insures a degree of privacy, and aids in developing a group consciousness, which together contribute in a marked degree to efficiency. Without doubt there has been an overemphasis in recent years on the separate classroom. A classroom is desirable but not indispensable. It is much more important that each of the various departments shall have a suitable department room than that any adult class shall have a separate classroom. If the facilities do not provide both

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department rooms and classrooms, the departments should come first. No organized class should occupy a separate room to the exclusion of an entire department. The interest of any department of the school is more important than the interest of any one class. This requires emphasis because so many big adult classes have exercised "squatter sovereignty" rights over rooms needed for departments. For an adult class to take possession and continue to hold for its own use a room suitable for the Junior or Intermediate or any other department of the school, leaving the latter without suitable provision for department administration, is a species of selfishness unworthy of a group of Christian men or women.

Lack of equipment for class use is to be deplored. Many teachers suffer almost unsurmountable handicap in the lack of equipment essential to instruction. In addition to a classroom, chairs with arm shelves are desirable, especially for lecture classes. The teacher always should have a stand or table upon which to place his teaching materials. A spacious blackboard, adequate maps, and sufficient floor space to admit of the placing of chairs without crowding are among the requirements. In the next chapter organization for study and teaching will be discussed. The plan of special teachers for special courses to be given at regular intervals should be so arranged as to permit a particular course to be offered always in the same room, in which may be assembled maps; illustrative material such as charts, graphs, and pictures; and other material most serviceable for that particular course. One room, for example, may be designated as the New Testament

room; another the Old Testament room; a third the church-history room; and one room most certainly should be set apart as the training-class room. As yet, of course, an arrangement such as this is possible in very few churches, but some have facilities making such a plan possible. In churches in which only minimum equipment is provided, interest and ingenuity on the part of class members in providing useful items of equipment will contribute to the efficiency of the work of the teacher and redound to the profit of the class members.

Class relationship.—In earlier chapters the relations of class and department have been discussed.[1] In concluding this discussion of class organization we would again emphasize that the only reason for class groups within the department is that the objectives of the department may be accomplished. The officers of classes should therefore develop the realization on the part of all the members that the interests of the department take precedence over those of the class, and that the interests of the church and the Church School as a whole are preeminent. The supreme loyalty of all is due to the church. The attitude of every class member to the department, the school, and the church should be one of hearty sympathy, enthusiastic support, and undivided loyalty. The tendency of organized classes, particularly big classes, so often remarked during recent years in which class organization has been so zealously promoted, to center all interest and effort on class promotion, develop an elaborate class program, and withdraw from all participation in the

[1] See pages 38-39, 47-49.

activities of the school as a whole, and of the church, merits only condemnation. Classes that build upon a foundation that has been laid by the church through decades of sacrificial service and then draw apart by themselves, refusing to support the church or co-operate in its activities, lay themselves open to serious criticism. No organized class can be a substitute for the church; and when the officers or members exhibit a tendency to make it a substitute, steps should immediately be taken to correct such tendency.

Reports to the denominational office.—Whether the class is of the service type, with a permanent organization, or an elective class group, the secretary should report the organization to the general office of the denominational board in order that the class may receive recognition and such information and aid as the office may afford. All the denominational offices supply valuable printed material, freely offered to all organized classes.

For Group Discussion

1. What values may organization serve in elective study groups?
2. What factors should determine the form of organization of the elective study group?
3. What permanent organized class groups should the Church School have?
4. How shall the form of organization of the permanent class group be determined?
5. Who is the most important officer of the organized class?
6. How may the relationships of the class to the department, the school, and the church be made what they should be?

For Written Work

1. Of the adults now in your Church School what proportion might be enrolled in elective study classes? What proportion would prefer the service type of class?

2. What special types of class not now represented in your Church School should be planned?

3. Outline a satisfactory form of organization for some one class of your school, first describing the group and suggesting the officers and committees required.

4. Distinguish between the duties of the teacher and the president of the organized class.

5. What additional equipment is required for efficient work with adults in your school?

6. What changes are needed in order to improve the relation of organized classes in your school to the school and to the church?

CHAPTER VII

ORGANIZING THE DEPARTMENT FOR STUDY AND TEACHING

Of the departments of the Church School no other represents so wide a range of age as the Adult Department. The age range of most of the other departments is three years; that of the Young People's Department, six years; while that of the Adult Department is the whole of life above twenty-three years. The Christian is a disciple—a learner—not merely for the first twenty-three years of life but throughout the whole of life. He is ever learning—coming ever to a deeper insight into the truth as it is in Christ Jesus and to a broader grasp of the principles of Christian living. It is for such Christians that the Adult Department is called upon to provide a program of study.

The adults of the church not only represent a wide range of age; they possess varied interests and a wide variety of needs. It is evident that for such a group the program of study and teaching must be comprehensive and varied.

Will the adults of our churches avail themselves of a program of study if it is provided? Doubtless many of them will not. The spiritually illiterate probably we shall always have with us. But others, not drawn to the Sunday school by the program it has offered in the past, will be attracted to the Adult Department.

It is certain that large numbers of adults will never be led to study to show themselves "approved unto God, workmen that needeth not to be ashamed," unless such a program is provided. Several years ago a well-known leader, writing in criticism of the inadequate program of the churches, asked: "Who has ever heard of any definite program adopted by a church for the orderly, progressive training of its grown men and women in the understanding of the religious life, in their appreciation and acceptance of their spiritual heritage, and in their religious duties and service?" Surely such a challenge cannot permanently remain unanswered. Surely there are not a few churches that are ready to make a serious effort to formulate and offer such a program.

Principles of Organization

What are the principles of organization that should govern such a program?

Class grouping.—Of first importance is the principle that *grouping in classes should be wholly on the basis of interests and needs.* Any other basis is artificial and interferes with the attainment of the finest spiritual results.

Grading is as important with adults as with children. It has often been said that grading in the Church School ends with the close of adolescence. This is a mistake. In the case of children and adolescents, interests and moral and religious needs correspond somewhat closely with age periods that can be marked off with approximate accuracy. This, of course, is less true with adults. Physical growth has

ceased by the close of later adolescence. Mental growth should not have ceased. It is a calamity if it has. Experience is constantly broadening, judgment is ripening, and other significant changes are occurring. Certain broad age divisions may be recognized—namely, young manhood and womanhood, middle life, and age. Moral and spiritual needs are not identical in these periods; and while some interests may persist throughout the whole of life, other interests mature, and still others arise for the first time. Interests and needs, differing with individuals, should be determinative in the formation of class groups.

Freedom of choice.—A second important principle is this: *all members of the department should be wholly free to elect their courses of study.* Since age and other determinants of classification used in grading in the children's departments no longer possess the same significance, there is no reasonable alternative to this principle. We are now dealing with adults—men and women who are assumed to be of mature judgment—not with children, and they cannot be assigned to classes by an officer or a committee of the department. They must be allowed the utmost freedom in choosing from the courses offered for election. Some mistakes will be made. This is inevitable and cannot be prevented. No officer or committee could possibly make assignments with entire wisdom or avoid causing irritation and friction. The members of the department should be advised to consult with the proper officers concerning the courses and both by printed material and by personal counsel aided in making intelligent choice.

Schedule of courses.—The department should offer a program or schedule of courses. *The program should be systematically planned in advance for a period of years.* Not less than a three-year program should be planned, and in many cases a five-year program would be preferable. The program should provide for some degree of orderly progress from year to year, or, in other words, a sequence of study through a series of years. Why should adults in the Church School be expected to follow a cycle, round by round, year after year, with no advance, forever studying the same lessons and never coming to a knowledge of the truth?

The problem of teacher-supply.—How can the problem of a sufficient number of qualified teachers for such a program be solved? At least a partial answer is that *teachers should be selected for the teaching of special subjects.* The best qualified persons in the church should be encouraged to prepare as specialists in the teaching of particular subjects. There are men and women in almost every community who find it almost impossible to teach in the Church School constantly, year after year, who nevertheless would be glad to serve for a period of three months each year or perhaps six months in alternate years. For example, the pastor of the church might be especially interested in teaching the life of Christ or some one or more other subjects in the program. An attorney might be interested in preparing to teach a course at intervals on the legal literature of the Old Testament; a physician, the book of Proverbs; a business man, the social teachings of the prophets; a school superin-

tendent or principal, the beginnings of Christianity or some other course in which he has a special interest.

There are special advantages in such a plan. It provides the Adult Department with a larger faculty than is otherwise possible. It enlists in the work of the department a larger number of qualified teachers than can be otherwise obtained. Finally, it provides for utilizing the services of trained people who could not otherwise be enlisted.

There is scarcely a city or town church that does not have within calling distance several men or women who are specialists in some subject within the scope of adult religious education. Very frequently these persons, though some of them may be eminent within their field of specialized interest, are glad to respond to an occasional call to give a limited course of addresses or to lead a study class of interested people in their specialty. Here, for example, is a college professor of English literature who has made a special study of Browning or Lowell or Tennyson. What a stimulating, enriching course might be given on the Christian message of Browning or the theology of Lowell! Or here is a devout man who is teacher of some branch of natural science in a high school or college who would be gratified to lead a discussion group for a three-months study of the debt of religion to modern science. Let the church make a survey of the teaching resources within its reach. Even the rural church will find within call persons who have never been called upon ready freely to give their service. Often, also, it will be found that there are institutions within reach which offer possibilities of valuable help.

The Program of Study

What should be said concerning the program of study? A discussion in detail of the scope of the program—the number and content of courses—does not come within the prescribed limits of this book. Such a discussion may be found elsewhere.[1] Some general suggestions that will serve to guide in the organization of the program are in order:

Scope of program.—The adult program of study should be broad in scope, flexible and adaptable. It should embrace courses in a wide variety of subjects. It is preposterous to suppose that a church that seriously undertakes the religious education of its adult constituency should expect to fulfill its responsibility by offering adults of all ages, and all degrees of education and lack of it, a single course of study or merely a choice among two or three courses. The Bible should be central in the program, but other than Bible courses should be offered. The religious education of adult men and women includes more than Bible instruction. There is no danger of the Bible's ever being displaced as the preeminent source book of spiritual inspiration and moral and religious instruction. But that he may be fully equipped unto every good work the modern Christian needs instruction in subjects that cannot be connected with Bible texts. For example, there is every reason why a Protestant should know intimately the issues involved in the Protestant Reformation. There is no place within our evangelical churches for religious bigotry, ungrounded suspicion, and prejudice.

[1] *Adult Religious Education*, Barclay, Chapter VIII.

These unchristian attitudes are very largely the outgrowth of ignorance. That this ignorance may be dispelled, and that the Protestant may know the fundamental differences between evangelical Protestantism and Roman Catholicism, a course on the Reformation should have a place in every Adult Department program of study. Numerous other equally important subjects of study will be suggested upon consideration.

The program should include elementary Bible courses. In every Church School there probably will always be some adults who do not have an elementary acquaintance with the Bible. Some of these will be new converts or new recruits to the school whose early religious training was neglected. For these, simple, introductory courses, rich in inspirational values as well as in elemental information, should be provided. Courses are now available, and others are certain to be produced, which will serve this purpose more effectively than the International Uniform Lessons.

There are, however, certain advantages inhering in the International Improved Uniform Lessons, especially for elementary Bible study, which should be freely recognized. Having been extensively and enthusiastically promoted for many years, they have a strong hold upon the sentiment of many people. Abundant and low-priced helps are available for use with them. They are especially adapted to the fellowship type of class, whose members do not do much studying.

It should be recognized that the need is as great for advanced as for elementary study courses. In many Church Schools there are now young men and women

who have come up through the grades of schools in which they have studied the graded lessons. As years go on, there will be increasing numbers of these. It should not be expected that men and women who have studied graded courses under trained teachers will be satisfied with the type of Bible study which has prevailed in the average adult Bible class in the past. If they are to be retained in the membership of the Church School, those who are in authority must see to it that a different kind of program is provided. For these and for others whose interests, ability, and training fit them for serious and thorough study advanced courses should be offered.

Training for leadership and teaching.—The adult program should be made to contribute to the training of men and women for leadership and teaching. Doubtless the larger number of recruits for training will come from the ranks of the young people, but the Adult Department also should be expected to do its share. The call for men for the leadership of boys' classes is too loud and insistent to be ignored. In every department there should be found men who neglected to prepare themselves in youth for such service who now, in the deeper purpose of maturer years, will undertake such preparation. Women of middle age, freed from the heavy responsibilities of the nurture and training of their own children, should be enlisted in training for wider social service. Some of our most efficient teachers come from this group of people. At least one class studying a training course should be maintained continuously in the Adult Department.

The department should of course cooperate with the

training plans of the school. If the school maintains a department of training, separately organized and administered, the adult training class should be affiliated with this department. If the school has a director of training, the superintendent of the Adult Department should cooperate heartily with this officer and should encourage in every way the enlistment of members of the department in the training program. The lack of a thoroughly trained leadership is the greatest present handicap in the work of church and school, and no Adult Department should fail to do its part in overcoming it.

Education through service.—The project principle is evermore gaining wider recognition in religious education. In engaging purposefully in a significant Christian enterprise members of the department are educating themselves through service. At this point the program of study and the program of service are fused, becoming one program with a single purpose. It is of the greatest importance that this principle shall be clearly understood. Study and service are not to be thought of as separate and distinct. They are one. Religious education takes place not so much through persons studying the principles of the gospel on Sunday and then going out on Monday to apply them, as in deciding upon things to do and in the doing of them, studying what the principles of the gospel require and how they are to be applied. This means in effect that the program of study will be sufficiently broad and flexible to include projects as an essential element. The Sunday session of the group engaged in a project becomes a discussion hour in which the enterprise in

hand is considered in the light of the example and teachings of Christ. At every turn problems will appear for whose solution light from the Bible and other sources will be required.

Through projects and study courses the Adult Department can do much to overcome the divorce in popular thought between religious service and social service. There is no more important phase of religious education than training in social service. While this may be most effectively accomplished, as indicated above, through actual participation in such service, the program of study should supplement this by systematic courses on the social ideals of the Hebrew prophets and of Jesus and on the modern movement of social reconstruction.

The church and the home.—Among leaders of the church there is a growing appreciation of the home as the central, basic institution of religion. The war aided in the development of this appreciation. Practically all who were compelled to study the problem of morale in the A. E. F. agreed that the training of the home, the sentiments connected with home life, and the memories of home, more than any other combination of influences, undergirded the life of the soldier, strengthening him in hours of stress and strain, preparing him for extraordinary exertion and conflict, infusing courage, the spirit of sacrifice, and the willingness to endure danger, privation, and suffering. Chaplains and "Y" workers, almost to a man, testify that the abiding influence of parental love, together with the memory of a righteous and godly home life, were the forces that enabled men to live right

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lives under the stress of the fearful temptations of their army experience abroad.

All other religious institutions depend for their largest effectiveness on the home. Without a moral and religious home life it is impossible for either the church or the Church School fully to succeed. If the home atmosphere is positively religious, and the parents intelligent with regard to the methods and processes of moral and religious training, church and school have a fair chance to render an effective service to childhood. If the home is antagonistic to religion, or even unintelligent or indifferent to it, the church and school have slight chance of promoting the development of a normal, healthy religious life.

It is often the case that teachers complain justly because fathers and mothers apparently take no interest in what the Church School is trying to do and lend no assistance by way of helping the children with their lessons or urging them to prepare their home assignments. But the mere preparation of Sunday-school lessons, when this is secured, is not all that is necessary. If the child is to be truly religious, he must live his religion, and this means that religion must be a part of his daily life. This cannot be brought about merely by a little religious instruction and a brief period of worship on Sunday, even though lessons are studied during the week. Daily prayer, the devotional reading of the Bible, and religious conversation are necessary. The atmosphere of the home must be infused with the spirit of religion. The child must have the opportunity to experience religion as life. With religion thus a natural and normal element of his en-

vironment in the home there is slight chance that the child will become otherwise than a genuinely religious man.

What can the Adult Department do as a part of its program of study to aid the home in fulfilling its ministry as the central institution of religion? A great deal can be done. Too long has the church neglected its part in the education of parents for an intelligent, skillful, consecrated parenthood. It may well be considered a strange circumstance that the public school should lead the church in this supremely important ministry. Yet this is the case. The awakening of church leaders to the importance and possibility of parent training has been inspired in no small part by the success of the public school in this service. The public school cannot do all that needs to be done. Its work scarcely touches the religious nurture of children, and this limitation is no more clearly recognized by anyone than by public-school leaders themselves.

Parents as a rule know little of the most effective means of religious nurture. They desire their children to be religious but they do not understand their part in the development of the religious life of the child. All parents, mothers of young children especially, need counsel on the importance of a religious atmosphere in the home and on the use of prayers, hymns, stories, and religious conversation in nurturing the moral and religious lives of their children. In addition to general instruction practical guidance in deciding upon the kind of material that should be used and information as to how and where it can be obtained is required.

Here is a great field of opportunity that the Adult Department heretofore has scarcely touched. It should be organized for this ministry. This involves the selection of the wisest and most earnest workers who are available. Parent-training courses should be regularly scheduled as a part of the program of study. Correlation with the elementary departments is required. Discussion as to prerogatives of workers in the respective departments is out of order. The question is not, Whose right is it to do the work? but, rather, Who will do it? If some things are being done by the elementary departments, what remains for the Adult Department to do? If a parent-teacher association exists, how can the Adult Department aid and supplement its work?

Home-study classes.—There are many causes that keep people from attendance upon the Sunday sessions of the Adult Department. With systematic, persistent effort many of the numerous nonattendants within the constituency of the church may be organized into home-study groups. In some cases the home-study or extension class may take the form of a neighborhood group, made up of men and women in some neighborhood remote from the church, as suggested in the preceding chapter. In other cases mothers, or mothers and fathers, who cannot attend the Church School session on Sunday may be able to meet together in a class on a week-evening. In another community a group of seven-day workers may be organized as a week-evening Bible-study class. Possibly a group whose class consciousness keeps them away from the church—mill operatives or factory employees—may be

brought together one evening a week, relationship to the Adult Department not being mentioned until, gradually, prejudice has worn away. These suggestions are genuine possibilities, and church workers are more and more realizing the fact. A deaconess writes: "I sincerely hope home-study courses such as you advocate will be generally introduced, more especially for the purpose of helping young mothers to understand the methods of child nurture, mentally and physically, as well as spiritually. If such courses might be promoted, resulting in methods of all-round, continuous development in contrast to the spasmodic efforts of many of our churches, much grief and labor and many lives would be saved."

Home-study members.—Among those who are homebound by age, infirmity, and chronic disease there are many who may be enlisted in systematic study. The Home Department of the Sunday school was established to carry the fellowship of the school and the study of the uniform lessons to these. The idea which led to its inception was a beautiful one, and its service has been a blessed and Christlike ministry. Where the Home Department, separately organized, is carrying on this ministry in a satisfactory manner, no change should be made unless it be to correlate the department closely with the Adult Department. There are many churches, however, which do not have such a department, and in this case the shut-ins should be enrolled as home-study members under the supervision of the director of home and extension membership.[1] There is no reason why the home-study mem-

[1] See page 30.

bers should be limited to the study of the uniform lessons. Some would be more interested and more largely profited by the study of other courses included within the program of study. The entire program of the department should be placed before the home-study members, and they should be urged to enroll in the courses that appeal most strongly to them. Each class should maintain a list of home-study members, and the roll of their names should be frequently called. They should be systematically visited by members of the class who should discuss the course with them. They should also be visited as frequently as possible by the teacher that he also may discuss their studies with them.

Reading courses.—The program of study should include within its scope definite provision for directing the reading of the adults of the church. We live in an age of the printing press. Innumerable books and periodicals are available; yet many Christian homes are destitute of both. Other homes have only cheap fiction and periodicals of questionable character. This is in part because of the lack of an effective medium of contact between the sources of good literature and these homes. The adults in these homes do not know what to read. They need counsel and guidance and the stimulation of their reading interests. Others, who do some reading, lack the knowledge and discrimination to make a really wise selection. These also need guidance. Just this help the Adult Department should furnish, and may furnish provided the need is realized and definite plans are made for meeting it.

For Group Discussion

1. What are the distinguishing differences between the Adult Department and other departments of the Church School, which affect the program of study?
2. What are the principles of organization that should govern the adult program of study?
3. How may suitable teachers be procured for a comprehensive program of study?
4. What should be the general scope of the Adult Department program of study?
5. What may the Adult Department be expected to contribute to the program of training of the Church School?
6. What should be the service of the adult program of study to the home?

For Written Work

1. What, if anything, has been attempted in your church in the way of systematic program of study for adults? Why has not more been undertaken?
2. To what extent have educational principles governed the grouping of adults into classes in your Church School? In what respects have educational principles been transgressed?
3. What shortcomings, if any, have you discovered in the uniform lessons for use in all adult classes in the Church School?
4. To what extent have the adults of the Church School cooperated in the training program of the church?
5. What has been done in a systematic way by your Church School to make the homes of the church more effective agencies of religious nurture and training.
6. To what extent has your church provided home study and reading for the homebound of the community?
7. The following verbatim statement describes a local-church situation as reported by one of the mem-

bers: "In our Sunday school at ———, ———, we have twenty-six men and thirty-one women in our Adult Department. We have three adult classes—one for men, and one for women, and one for men and women. We have not an organized class but we have an adult superintendent and secretary and treasurer, and a teacher for each of the classes. We do not have a program in these classes; just read the lesson—each one read a verse and sometimes ask him to say a few words on the verse he reads, and then the teachers make a talk on the lesson. You might say we are still teaching in the old-fashioned way, but we are wanting to do the best we can. That is why the church sent me to try to learn this organizing of the department, and I hope to learn the way. I think some of our men would enjoy a course on efficiency in the Sunday school, and a great many I have in mind would like a course of study on: how to make the church social. I just can't tell just which course we need in our church most. We hope to do better in the future. What would you advise in this situation?"

CHAPTER VIII

ORGANIZING THE DEPARTMENT FOR SERVICE

An outstanding weakness of the church is its failure to plan a program of service for its members and actually to enlist them in carrying it out. There is no lack of emphasis in sermons on the importance of service. Pastors are continually declaring the necessity of service as an essential part of Christian living and exhorting their members to activity in service. Yet there is scarcely a church anywhere which maintains an every-member program of service. It is for this that the Adult Department should be organized. A principal aim of organization, as has been repeatedly stated in this discussion, is that all the adult members of the church may be enlisted in systematic, continuous service.

In recent years there has been much emphasis upon adult class organization and thousands of organized classes are in possession of certificates, framed and hanging upon the walls of their classrooms. At yearly intervals officers are elected and reported to the denominational headquarters. In too many cases this is the entire story. Now an increasing number of churches are turning to department organization. Will it go no further? If organization of the Adult Department is to mean no more than electing officers,

sending in reports to an overhead board, and securing a certificate of recognition it is not worth the effort required. The first essential of an Adult Department worthy of the name is a significant purpose of service —some one or more definite Christian enterprises which the group desire to undertake. The next step is to organize in order to carry out these projects. No prescribed form of organization, no matter how elaborate, can possibly equal in religious or educational significance a plan, no matter how simple, decided upon as the best means of accomplishing a real piece of Christian service. A single undertaking can scarcely be called a program, but a single significant project with a simple organization for carrying it through to completion is one of the most effective means of beginning in developing a service program.

It will be worth our while at this point to consider more in detail from the standpoint of service the ends to be served by organization of the Adult Department.

Reasons for a Service Program

Education through service.—One of the most important reasons is, as has been stated more at length elsewhere,[1] that activity is an essential element in all education, and that activity in the form of service of others is a main dependence of the church in the religious education of its members. There are many adults who are not interested in study, not even in the study of the Bible, much less the study of the Christian religion as a system of doctrine. They are living intensely active lives and they are interested

[1] *Adult Religious Education*, Barclay, Chapter X.

in people. They are ready at any time to respond to a call to minister to human need. Many of them have never in their lives pored over a commentary or read a book on theology, but they have never refused when they met a hungry man to give him food, or a thirsty man to give him drink. They are ever ready to invite strangers to their homes, to clothe the naked, to visit and to procure medical attendance for the sick. Human need in any form never appeals to them in vain. They would be among the first to respond to such an invitation as that given by Jesus to the fishermen: "Come ye after me, and I will make you to become fishers of men." If the church has something significant for them to do, they will answer the summons and in sacrificial service of their fellow men they will discover the fact and the meaning of fellowship with God. Without a program that appeals to their sympathy and fraternal love and that offers them opportunity actively to serve they will continue to pass by the church door and give their time and energy to the activities of the Rotary Club, the Kiwanis Club, the Lions' Club, the Women's Club, and a host of other similar organizations that are now enlisting the very men and women who ought to be in our evangelical churches or who are now in them as merely nominal, indifferent members. Church-school leaders are now coming to realize that organized service is quite as effective a method of religious education as organized study.

Applied Bible study.—In the preceding chapter we have discussed organizing the department for study, but is study ever to be thought of merely as an

end in itself? Is Bible study simply an interesting intellectual diversion? Or is it to find its completion as an educative experience in concrete forms of social service? There can be no doubt as to the answer to these questions. There is, in fact, no disagreement as to the form of reply to them, but the easy assumption has prevailed that each person will find his own method of application. The actual fact is that much of the study has utterly failed of concrete application. If the study of the Adult Department is really to be effective in a large way in changing social conditions in the community—in business and industry and politics—it will be because Christian men and women have systematically, definitely planned ways and means of applying it.

Social reconstruction is a complex and difficult business. It is not a matter to be left to chance or accident. The stimulus and courage for it must come largely from a study of the social ideals of the prophets and of the principles of the gospel. Bible study is necessary as a preparation for it. But the mere study alone is not enough: it must be followed by organization and careful planning. In this the church should lead even more in the future than in the past. Unless it does so to what agency may we look for changes in the direction of social conditions that are in accord with the ideals of Jesus? It is a picture that might well cause wonder and amazement to see hundreds of groups of intelligent adult men and women, professing to be devoted followers of Jesus Christ, sitting in their churches Sunday after Sunday in organized Bible classes, discussing with apparent

interest the revolutionary social teachings of Amos, Hosea, and Isaiah, and of Jesus, while without, in the very communities in which they live, hundreds of children are ragged and dirty, scores of families live in crude, unsanitary buildings unfit to house cattle in the winter season, thousands of men and women stagger under economic burdens too heavy to be borne, while scarcely one of these groups makes the slightest effort to discover and remedy the underlying conditions out of which these evils grow. Surely the time is not far distant when Bible study that is not applied in systematic ways to remedy fundamental conditions out of which injustice and oppression spring will not be highly regarded. That it may be applied it is necessary for the churches under the auspices of which the study is being carried on to plan systematically concerning ways and means.

Moreover, Bible study must be applied if it is to continue to be virile. Religious instruction that does not express itself in service gradually tends to become unreal and sentimental. The note of reality in religion is absolutely essential. When reality is lost out of religion, it becomes merely a sham and pretense. There is too much so-called Bible study which does not ring true because those who are engaged in it have lost sight of the necessity of applying during the week the principles and ideals about which they talk on Sunday.

Training in service.—The discussion of the preceding chapter referred to *the importance of the training of adults in social service.* If social service is to be effective it must be intelligent, and that there may be

intelligence study is necessary; but the kind of intelligence that results from book study is not in itself enough. If Christian men and women are to be ready for emergencies when they arise; if they are to be prepared for any contingency in community, civic, industrial, and political life—ready on a moment's notice to exemplify Christian ideals in service in difficult situations—they require the kind of training that comes from practice. Why are not the members of the churches invariably the first to respond, the most resourceful and skilled, in hours of community and national emergencies that try men's souls? Why is it that so often members of other organizations, who are not identified with the church, outdistance church people in the quickness and assurance and skillfulness of their response? To cite a concrete example, to which few who know the facts will take exception, why, during the Great War, did the Salvation Army make so remarkable a record in its service activities while the representatives of the churches were so busy in explaining why the churches as such did not do more? The answer is to be found in the fact that the churches have not to any considerable extent trained their members in service. It has been the exceptional church that has had a service program in which it has actually enlisted any large proportion of its members. It is for this end that the Adult Department is to organize its program of service.

Some Guiding Principles

By what principles should the Adult Department be guided in choosing its projects and in organizing its

program of service? Some of the more important we may briefly discuss.

Know the local needs.—An Adult Department program of service cannot be fully standardized for an entire denomination. The details should be very largely determined by the needs of the local situation. Situations differ widely, and what would be an admirable program for one situation would not be adequate for another. As fields of service the department, the school, the church, the home, the community, and the world are suggested. *To discover the needs, each of these fields, so far as this is practicable, should be surveyed from the standpoint of the resources of the department.* It is assumed that at least the minimum organization suggested at an earlier point in our discussion[1] has been agreed upon, and that the committee on program of service is ready to begin its work. The committee should make as thorough and detailed examination of conditions as is possible, setting down its findings in order that they may be brought at the proper time before the entire department.

Definite plans.—The second principle is that *the program of service should be definitely outlined.* Certain definite things to be done within a specified time should be decided upon by the department as a whole. The program should be sufficiently comprehensive to appeal to the interests of all the members and it should be sufficiently ambitious to seem a thoroughly worthwhile undertaking, but it should not be too complex. It is very much better to concentrate on a few specific needs that challenge attention and plan definitely for

[1] See pages 35-38.

meeting them than to adopt a program so complex that it is difficult to decide where to begin. The survey presented by the committee to one department revealed so many unmet needs that the members of the department at first were dumbfounded. With so much to do what could the men and women of one church accomplish? Finally one member suggested that for one year one big task be undertaken—that of furnishing "Big Brothers" and "Big Sisters" on request of the judge of the juvenile court to as many delinquent children as needed sympathetic counselors. The offer was accepted with enthusiasm by the judge, who declared that it was the one biggest step taken in years toward solving the immediate problem of juvenile delinquency in that city. The committee on program of service should have recommendations ready, but full discussion should be had of the complete findings of the committee.

Correlation with total program.—The Adult Department, as has been frequently emphasized in our discussion, is an integral part of the church and the Church School; and in planning its program of service, as in all other aspects of its work, the total program of the church should be taken into account. There should be no competition or spirit of rivalry between the Adult Department and the general officers of the church or the church organization as a whole. The ideal for the Adult Department, as has been said over and over again, is the adult members of the church organizing themselves the more effectively to realize the aims for which the church exists. When we come to the service program the problem becomes one of de-

ciding what forms of service can be most effectively undertaken by the general church organization as a whole, and what by the various departments. There should be no duplication as between departments. The Adult Department should give sympathetic consideration to what other departments may desire to undertake.

The annual reports of organized classes to denominational boards seem to indicate an overdeveloped spirit of independence at this point. Too many classes appear to choose their service activities without reference to what is being done by other departments and other agencies of the church. It is quite as important for the Young People's Department to have a systematic program of service as for the Adult Department; but there are many things for adults to do which young people should not be expected to do. In one town of fifteen thousand people an investigation showed vile picture shows, illegal selling of cigarettes to minors, several dance halls with direct rooming-house connections, street walking, and obscene billboard advertising. These conditions, it is obvious, were all such as should be taken in hand only by the Adult Department.

Fields of Service

In the department.—The field of service immediately at hand is the department itself. Unless the members have a determined purpose to realize the full possibilities of department organization, making the department all that it ought to be, they are not likely to make the influence of the department felt in any

of the other fields of possible service. At least three immediate service objectives within the department will occur to the members: (*a*) to maintain a standard department organization;[1] (*b*) to increase the membership; and (*c*) to win all members of the department to avowed allegiance to Christ and his way of life, and to membership in the church. Department organization and recruiting the department have already received attention in our discussion. At this point a word is in place concerning evangelism.

The reliance of the Adult Department for the winning of its members to loyalty to Christ and his way of life will rest primarily on the teacher. In this department, as in other departments of the Church School, the teacher is the evangelist. Our whole discussion in this book is a plea for evangelism—for another and more effective kind of evangelism than was so largely in vogue in the churches years ago. The older evangelism was a partial appeal. It appealed to the emotions and to the will, without any thorough attempt to inform the mind. In the educational evangelism for which the modern Church School stands, the emotions and the will are not overlooked; but through the courses offered for study the needs of men and women for instruction in the principles and ideals of Christian living are met. The essential teachings of Christianity are interpreted. Thus a foundation is laid for intelligent choice and for an abiding loyalty.

In many cases it may be found advisable, as has

[1] By "standard" organization is here meant the standard approved by the denomination. Address your denominational office.

been already suggested,[1] to authorize a committee on evangelism to cooperate with the teacher in such definite ways as may be determined upon. The committee should not be obtrusive in its work. It should avoid attaching to the term "evangelism" the kind of narrow and rigid interpretation that has sometimes brought it into disrepute. It should seek to develop that friendly, warm, spiritual atmosphere in the department and class sessions which will make it seem the perfectly normal thing for men and women to announce their decision to follow Jesus Christ. Quietly, without undue advertisement, but systematically and persistently the committee and other members of the department will create opportunities of talking personally with those who are not Christians concerning Jesus and his way of life—interpreting, bearing witness, extending the invitation, and urging decision. This is not a new ideal; it is a return both to the original ideal of Protestantism and of early Christianity. Witnessing to the privilege and joy of fellowship with God in Jesus Christ, interpretation of the meaning of the Christian religion for life, and extending to others the invitation to accept Christ and engage in his service are the duties of every believer. In Protestantism, as in the early Christian Church, every Christian is expected to become a missionary. This should be a first aim in the program of service of every Adult Department.

In the local school.—Next to the department the Church School as a whole is the field of service of the Adult Department. The relationship here is so inti-

[1] See page 37.

mate that it may almost be said that the Adult Department exists for the sake of the school.

(*a*) *Financial support.*—The Adult Department should give loyal and generous financial support to the school. Without such support it will be difficult for the school to exist. Few of the children and only a minority of the young people have an income of their own. They are dependent on their parents for the nickels and dimes and quarters they bring to the school. Their giving should be a part of their education, which means that they should be free to contribute to various worthy causes about which they know and study. The school accordingly is dependent on the adults for the money it needs for its support. This dependence should be freely and gladly acknowledged. In an increasing number of churches the Church School shares in the general budget of the church. There is no better plan than this, and it should be much more widely adopted. Where this plan does not prevail, the Adult Department should be expected to furnish the requisite funds. The Adult Department that unwillingly or grudgingly acknowledges this obligation or reserves to its own separate treasury the major part of the offerings of its members exemplifies a most unworthy type of selfishness and is deserving of severest censure.

In addition to contributions of money for general support there are two major lines of service to the school which should receive emphasis:

(*b*) *Facilities and equipment.*—The Adult Department, as such, should assist in providing the facilities and equipment needed by the other departments of

the school. The adults should take the initiative in providing departmental rooms for the elementary and secondary departments. They should see that the initial equipment needed for these departments is supplied, and that this equipment is renewed and supplemented from year to year as may be required. The spirit of chivalry and Christian courtesy which has become so deeply inwrought in social custom—women and children first—should here find its finest exemplification. It seems a strange and inexplicable phenomenon to see some strong Adult Departments or classes taking possession of the largest and best equipped rooms of the church plant, crowding Intermediate, Junior, and Primary Departments into kitchen and basement rooms. Yet just this situation may be seen to-day in many churches.

(*c*) *Provision for social and recreational needs.*—The Adult Department should cooperate in furnishing adequate provision for the social and recreational needs of the other departments of the school. This service should take the form both of providing material equipment and needed leadership. The requirements of the other departments will vary widely in different communities, depending on what is being done by other agencies. In some communities gymnasiums, playgrounds, swimming pools, and abundant provision for social good times will be found already to exist apart from the church. In other communities it will be found advisable for the church to provide all of these. The Adult Department should be keenly alive to the situation and consider this as one of the most significant possible lines of service.

In the local church.—The conception of the Adult Department set forth in our discussion is that of all the adults of the church grouped into a department the better to meet certain needs and attain certain objectives. The Adult Department, then, is not something apart from the church; it is the adult church. Just as the field of service most immediately at hand is the department itself, the next nearest field is the church as a whole. What can the adult church do for the whole church?

(*a*) *Church service of worship.*—The public service of worship is a service of the entire church. If, however, the public service is to be representative of the entire church, and if, in addition, it is to be attended by those outside the membership of the church whom it should reach and help, special interest and effort will be required. The Adult Department should use systematic means of securing the attendance of all members upon the public service and increasing the attendance of nonmembers. The various definite ways of accomplishing this may not here be discussed in detail. What is emphasized is that this should be made one of the main objectives in the program of service. Just as the pastor should be expected to take an interest in the Adult Department, announce its sessions, urge the congregation to attend, and cooperate in all its work, so the interests of the public service should be made one of the principal service objectives of the department.

(*b*) *Trained church workers.*—The Adult Department should provide trained workers for all departments of the church. The training of teachers and

leaders we have stated to be one of the principal objectives of the program of study. The obligation actually to supply these workers to other departments should have a definite place among the objectives of the Adult Department. At this point, again, the department is put to the test of sacrificing its own seeming good for the interests of others. "I must decrease, that the other departments may increase," is its law of life.

In the home.—The next field of service, in order, is to be found in the homes of the members of the church and congregation.

(*a*) *Systematic visiting.*—The Adult Department should plan systematically for the visitation of the homes of all the members of the church and congregation. The church is a fellowship. We have defined it as a company or society of people who, seeking to develop the life of fellowship with God as Father and with all men as brothers, have associated themselves together for the promotion of this fellowship. This fellowship cannot be sufficiently promoted merely by formal meetings in the church building on Sunday and occasional other days of the week. The members must meet one another in their homes on terms of intimate association and friendship. The more informal this is, the more effectively its objective will be attained. The purpose is not a formal social call to be reported as the fulfillment of a duty; it is spiritual fellowship. But unless an element of systematic planning is present, there will be some who will be almost inevitably overlooked. For this reason it is necessary that visiting shall be made a definite item in the program.

First among those to be regularly visited should be named the sick, the physically infirm, and the aged. Too often we are prone to overlook and neglect the spiritual well-being and the need for fellowship of those who by age or invalidism are shut in by the confines of home. The service of the department to the homebound is a blessed ministry upon the importance of which too much stress cannot be placed. In the past the organization for this service most often has taken the form of the Home Department. Since those served are adults, members of the adult church, an additional department would not seem to be necessary. The most important point, however, is that the service shall be provided for as a part of the program. It is not enough that the periodical provided by the denomination for the homebound shall be carried to the home by a visitor once in three months, an offering received, and the person visited engaged in a few moments of conversation. Visitation should represent the organization and enrichment by lay members of the pastoral function. It should not only be regular and systematic; it should be frequent, and it should have definite spiritual aims. It should be inspired by Christ's injunction: ". . . heal the sick . . . and say unto them, The kingdom of God has come nigh unto you." There should be free and intimate conversation on spiritual themes, and the definite purpose on the part of the visitor to offer the interpretation of experience, the comfort and exhortation, the advice and counsel, the hope and cheer, that the one visited needs at that particular time. There should be the closest possible correlation and cooperation between the pastor and the

visitors of the department. They should counsel often together, definitely discussing particular cases, considering what spiritual ministry is needed and how it may be given.

The plain fact is that in thousands of our churches the visitation of the aged, the infirm, and the sick is grievously neglected. In many cases the pastor does all the calling that is done. Aged and invalid people wait longingly, day after day and week after week, without any fellow member of the church coming in with a message of cheer and comfort. There are numerous institutions in which ministry to the sick is much better organized than by the church. This ought not to be. There can be little doubt that poor relief was thoroughly organized in the early church. Sick benefits are as old as the apostle Paul. The early church, poor in worldly resources, was rich in social and spiritual ministries of this description. The need for attention to them by the church still exists. The working out of a plan may well be considered one of the first obligations of the Adult Department.

(*b*) *Home religion.*—The Adult Department should seek to promote by definite means the religious life of the home. The home is the primary unit in a Christian society. Without a sense of responsibility on the part of parents for the moral and religious nurture of their children, a religious atmosphere in the home, and such religious observances as grace at meals, religious conversation, and home worship both church and school in very many cases will fail in the religious education of the children whom they enroll. The Adult Department can do much in the cultivation of the

needed sense of parental responsibility by arranging for brief addresses as a part of its Sunday program, by circulating available literature on the subject,[1] and by informing parents concerning materials for their use in family worship.[2]

(*c*) *Good reading.*—The Adult Department should promote the circulation of good literature. The department may cooperate with the pastor in the circulation of religious periodicals. It may take over the program for the observance each year of Good Literature Day. It may procure and distribute book lists of the best books, old and new. It may inaugurate a book table in its department room, keeping on display an assortment of books in the various fields of reading and study. Publishing houses will be found ready to cooperate in such a plan, and good books in the homes of the church may be thus multiplied. Members of the department may be enrolled in a reading course on some subject of cultural or definitely religious educational value. In these and allied ways the reading of good literature may be largely increased.

In the community.—The program of service of the Adult Department should not be limited to the immediate fields of school and church. The church exists to serve the entire community. The preliminary survey of conditions should reveal the most urgent needs,

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[1] Practically all the denominational boards furnish free, upon application, pamphlet literature on religion in the home, bibliographies on the religious nurture of children, and other assistance. Address your denominational board.

[2] Many families feel the need for material for use in family worship. Some of the more recent manuals are: *A Book of Worship: For Use at Table on Every Day of the Year*, Barclay, The Abingdon Press, New York, 1923; *A Book of Family Worship*, The Presbyterian Board of Publication and Sabbath School Work, Philadelphia, 1916; *A Book of Family Worship*, Nicoll, George H. Doran & Co., New York, 1915.

some of which will certainly present opportunities for department service. In practically every community service in the following fields will be urgently needed.

(*a*) *Child welfare.*—The Adult Department should seek to discover and to meet community needs in the field of child welfare. Such inquiries as these should be made: Is the maximum amount of moral protection afforded childhood? Are the laws affecting child welfare enforced throughout the community? For example, are public pool rooms and other undesirable places of commercialized amusement open to minors? Is gambling by boys permitted in public places? Are cigarettes sold to minors? Are children employed in factories, mills, or other places in violation of the child-labor laws of the State? Are immoral or otherwise improper films being shown in theaters patronized by children? What agencies are at work in the community for the prevention of delinquency among children? Is there a juvenile court? If not, why not?

(*b*) *Cooperation with social-service agencies.*—The Adult Department should represent the church in cooperation with other social-service agencies. Too often there is no provision by the local church, as such, for such cooperation. Whatever these organizations may be, whether the associated charities, the juvenile court, orphans' homes, or any other, this active church cooperation is almost always desired, and there is every reason why it should be given.

(*c*) *Civic action.*—The Adult Department should seek opportunities for service in the field of civic action. This service should perhaps be personal in

some cases rather than officially in the name of the department. However this may be, the department as such should consider the existing needs. Is the elementary machinery of government in the hands of Christian people? Are men of high moral ideals nominated and elected to office? Do the officials who are standing for law enforcement and for the moral and physical improvement of the community have reason to feel that the church is doing all that it can in cooperation? These and other similar questions should receive earnest consideration.

(*d*) *Immigrants and others.*—The Adult Department should seek to serve the neglected racial groups in the community. In some communities there are immigrants for whom nothing is being done in a religious way. A beginning may be made by establishing classes for the teaching of English,[1] this language instruction affording an opportunity for friendly contact and for a religious ministry. In other communities there are others than immigrants who very greatly need the sympathetic counsel and aid of Christian men and women.

In the world field.—The plans of the various denominations differ with regard to the support of the world missionary enterprise and cooperation with missionaries abroad. In addition to individual contributions to the support of missions in accord with the plans of the denomination and of the local church it may be possible for the Adult Department, as such, to undertake some definite form of world service.

[1] Among the courses now available for this purpose are *Early Songs and Stories*, Barnes; *English and Citizenship*, White and Owen; *Civics for Coming Americans*, Roberts.

OUR PROGRAM OF SERVICE FOR THE YEAR

For the Department	For the Church School	For the Church and Home	For the Community	For the World
1. To maintain a standard department.	1. To contribute to the support of the church school.	1. To increase attendance upon the public service.	1. To meet community needs in the field of child welfare.	1. To cooperate with missionary agencies.
2. To increase the membership.	2. To provide facilities and equipment.	2. To provide trained workers for all departments of the church.	2. To cooperate with social service agencies.	2. To maintain a representative abroad.
3. To win all members of the department to the Christian life and to membership in the church.	3. To provide for social and recreational needs of other departments.	3. To plan systematic visiting.	3. To render definite service in the field of civic action.	3. To give to special missionary enterprises.
		4. To promote home religion.	4. To serve neglected racial groups.	
		5. To promote the circulation of good literature.		

(*a*) *Cooperation with missionary agencies.*—Just as the Adult Department may undertake to stimulate the interest of people in the public service of worship and to increase the attendance, so also it may seek by special means to develop the interest of the members in the world service of the church. In doing this it will be consciously cooperating with whatever distinctive missionary agencies may exist in the local church. It may provide mission study courses as a part of its program of study and training; arrange for special addresses by missionaries and others on various aspects of missions; circulate missionary literature and stimulate the reading of books on missions and mission lands; present missionary pageants, and in numerous other ways contribute to the development of an intelligent interest in Christian missions.

(*b*) *Maintain a representative abroad.*—Without interfering with the support of the pastor in the foreign field, if the local church has such, or with whatever workers may be supported by the various missionary organizations of the local church, it may be possible for the Adult Department to maintain a representative in the field abroad. Such a representative might be either a missionary pastor or teacher, a physician or other special worker, or a native teacher or evangelist. Whoever he is and whatever his work, regular communications should be sent and received which, together with reports of his work, should be read in the department session, in order that a personal bond may be established and maintained. It should be made very clear that support of such a representative by the department should not interfere with con-

tributions by the members of the department as individuals to the denominational program of benevolence through the officially recognized channels of local church support.

(*c*) *Giving to special enterprises.*—Often a special appeal comes from some mission field for money to meet an emergency need. The Adult Department may be the one organization of the local church which can most fittingly answer the call. There should be no hesitancy about offering men and women frequent opportunities of contributing money to worthy objects. The time of many is so taken up that little opportunity remains for personal service. In any case it should be remembered that the prevailing scale of giving is very low, that increased giving would be a means of grace, and that often those who object to financial appeals are the very persons who need to give more for their own soul's health.

When the Adult Department has formulated its program of service and adopted definite objectives for the year, the program should be charted and placed in a conspicuous place in the department room.

A Case in Point

As evidence that such a program as has been outlined is not impracticable, the following report of an Adult Department is cited. Others equally comprehensive might be given if space permitted.

Adult Department report.—"Our department, following the suggestion made in your course a year ago, has planned a program of service in the Sunday school, the church, and the community. We expect to extend

our program during the next twelve months. In the field of the Sunday school the department maintains a parent-teacher club that is very active. The department also has taken responsibility for the workers' conference. The officers and teachers come directly from their places of employment to the supper. One of our members, elected by the department, is supervisor of home-study classes. She is a fine organizer and is doing a great deal in developing class groups of neighborhood Bible classes. As a service to the church the department has undertaken as its objective for the year to intensify the religious life of the church. On one week of every month the department is responsible for the prayer meeting, inviting the entire church membership, following the devotional meeting with a musical program and later serving light refreshments. This has accomplished a great deal toward bringing all the people of the church together in religious and social fellowship. In the field of the community the department has accepted responsibility for providing for and supervising a recreational program for all boys and girls of junior, intermediate, and senior age. A community playground has been provided for juniors, and a playground schedule with supervision arranged. Troops of Camp Fire Girls and Boy Scouts have been organized, and leaders furnished. In addition to these activities, which have both increased the interest and the membership, the department has certain departmental benevolences and also departmental dues—a small sum monthly from each member which forms a fund that is used wherever needed."

For Group Discussion

1. Why may an Adult Department without a program of service not be efficient as an agency of religious education?
2. What is meant by applied Bible study?
3. What are the guiding principles to be observed in organizing an Adult Department program of service?
4. What are the service objectives of such a program within the department?
5. What should the Adult Department be expected to do for the Church School? For the church?
6. In what ways may the department serve the homes of the church and the congregation?
7. How should the Adult Department serve the community? The world field?

For Written Work

1. What have the adults of your church done in the past in the way of a systematic program of service?
2. What proportion of the adults of your church can be enlisted more effectively in a program of service than in a program of study?
3. Which is the predominant thought among the adults of your church: that the community should serve the church through supporting it financially and otherwise, or that the church exists to serve the community?
4. To what extent does the Adult Department (or do the adult classes) of your church recognize an obligation to supply teachers and leaders to the other departments?
5. What definite forms of community service has your church undertaken in recent years?

CHAPTER IX

ORGANIZING THE SOCIAL AND RECREATIONAL PROGRAM

A BASIC conception in this discussion is that religion is related to the whole of man's nature. Salvation in the Christian sense concerns the entire man. It has often been interpreted in terms of saving the "soul," but the soul which it is the business of religion to save is not some mysterious part of man, hidden away in an obscure corner of his body, but man himself, and the whole man at that. As religion has to do with the whole man, religious education should concern itself with the entire personality—not merely with the intellect, as has sometimes been mistakenly supposed, nor with the head plus the "heart" in the narrow sense in which good people sometimes use the word. *The object of religious education is the fullest possible development of the complete personality.* This clearly involves a ministry to the whole round of man's physical, social, and mental needs. It follows that the Adult Department, as the agency immediately concerned with adult men and women, can do no less than undertake a ministry to the whole life.

THE PROBLEM OF RECREATION

Doubtless the word "problem" has been overworked in recent years, but they are few who would take ex-

ception to its use in connection with the recreations both of young people and adults. Recreation is indeed a problem—a problem of many aspects of which only a few may here be pointed out.

Increase of leisure time.—For adults recreation is necessarily marginal time occupation. With children play is the serious business of life, but with adults the necessity of earning a living crowds play and recreation into leisure-time hours. Increase of the hours of leisure has brought to the forefront the question of how marginal time may be most profitably used. Its importance has probably never been better stated than in these words of Maeterlinck: "The bulk of mankind will know days when labor will become less incessant and exhausting, less material, tyrannical, pitiless. What use will humanity make of this leisure? On its employment may be said to depend the whole destiny of man. It is the way in which hours of freedom are spent that determines, as much as war or as labor, the moral worth of a nation. It raises or lowers, it replenishes or exhausts." The reason for this is not far to seek. In leisure there is opportunity for the spontaneous expression of interests. Most of the work of adults is laid out for them; there is no chance for choice; they work according to rule. In leisure people have free choice; they may do what they will, and their choice becomes the determination of character.

Popular demand for recreation.—Probably the most obvious fact in connection with the whole problem of recreation is the fixed determination of the vast majority of people to seek amusement and social

pleasure. Moved by an instinctive urge, whether with or without an intelligent conception of the values involved, both men and women demand some form of recreation. The immense financial receipts of the commercialized amusement agencies—the "movies," the theaters, the pool rooms and billiard halls, the amusement parks, and others—are a testimony to this popular demand that cannot be gainsaid.

Shall it be "for revenue only"?—The recognition of these facts has resulted in the clear emergence of a challenge which now confronts all of the agencies concerned with social betterment. Shall the insatiable desire of men and women for amusement, the universal popular demand for social pleasure and for recreation, be ministered to by commercial agencies "for revenue only," or shall the social welfare institutions make a systematic, adequate attempt to meet these fundamental needs of human life—using simple, wholesome, interesting forms of amusement and recreation as means of developing the body, cultivating the mind, and promoting social welfare? To-day the vast majority of all the amusement and recreational facilities are in the hands of people who have little concern about the physical, moral, and social effects of what they sell. They are in the amusement and recreational business for what they can make out of it. Financial gain, not the higher values, dictates standards. The problem, to state it in slightly different form, is whether the institutions of social welfare shall remain content to see the increasing leisure time of the American people spent destructively in ways promotive of low ideals, dissoluteness, immoral-

ity, extravagance, debauchery, and physical deterioration, or shall engage actively in providing means of recreation that will make it possible for people to spend their leisure time in ways which satisfy fundamental needs and contribute to development of personality. The problem is not one which the church alone faces —for it confronts all social welfare agencies, but it is one which the church cannot evade.

The Church and Recreation

Traditional attitude of the church.—The traditional attitude of the church toward amusement and recreation has been that of condemnation. It has tended to include all forms of recreation, social entertainment, and amusement in the category of "sinful pleasures," and to place all alike under the ban. It has commonly attributed the desire for amusement to the natural perverseness of human nature—the "sinful desires of the flesh"—and has called upon its members to renounce these desires. It has often condemned participation in all forms of play and recreation as "worldly" and has bidden its members "come out from among them and be ye separate." Often it has advised men and women to find enjoyment solely in spiritual exercises and has interpreted these chiefly in terms of attending religious meetings, singing hymns, and engaging in a ministry of mercy and help.

The negative attitude of the church has not been without reason. In the early centuries of the Christian era popular amusements were characterized by serious excesses and were highly detrimental to morals. In that period the church did not possess

either the numbers or the influence to effect immediate changes in social customs. It could determine the attitude of its own members toward such customs, and out of that determination comes the modern negative attitude as one of many heritages from the past.

A changing attitude.—Gradually, however, the church has been developing a new attitude. Without abating its condemnation of forms of amusement that are morally injurious it has been increasingly making a place for play and recreation in the normal program of human life. Various influences have contributed to this changing attitude, one of which has been the scientific study of human nature, revealing as it has the values of recreation in restoring depleted powers. It has been found that, other factors being equal, man is at his best morally when he is one hundred per cent physically, and that recreation is an important means of keeping fit.

There is concrete evidence that the evangelical churches are more and more realizing the responsibility of broadening their activities to include a ministry to the recreational needs of adults. The proximity of a concentration camp during the war stimulated a church in Brooklyn to open its doors on week evenings to provide social good times for the boys in khaki and blue. Some of the members of the church were so impressed with the value of the service that they made over a large basement room into a delightful club center for the young men and young women of the community. A San Francisco church has made its building a community recreational center. A church in Seattle has planned a comprehensive pro-

gram of recreational activities. A community house in Mount Clemens, Michigan, is utilized by a men's organized Bible class for social meetings with a varied program of games. Many churches in recent years have built parish houses, some of them with gymnasiums that are open throughout the week. While these examples indicate that a beginning is being made they represent, with all other similar cases, only a slight beginning. Thousands of Protestant churches still stand silent and unused six days and nights of the week, save for a prayer meeting for an hour on Wednesday or Thursday night. Meanwhile, the streets on which these churches are located are thronged every evening with multitudes of men and women who are patronizing commercialized amusements as the only available means of satisfying wholesome instinctive desires.

An objection within reason.—The objection to a social and recreational program that now has most force and one which must be admitted to be within reason is that the church cannot do everything, and for it to attempt a social and recreational ministry means in practice that the distinctly religious ministry which it is the highest obligation of the church to provide will be impaired. It would be better, it is said, for the church to concentrate on definitely religious work than for its religious ministry to be weakened by a too ambitious program. The alternative, it is suggested, is to leave the meeting of the social and recreational needs of people to other agencies more definitely specializing in this service. There are two answers to be made to this objection. The first is that such a

plan inevitably results in a divided loyalty: the institution which ministers to the social and recreational needs of adults will have the strongest loyalty of a considerable proportion of them. The second and more fundamental answer is that the human personality is one: it cannot be divided into separate elements. Life is lived as a whole, not in compartments. The elemental human needs cannot be sharply divided into religious and nonreligious. All needs of the human personality have their religious aspect. The first and simplest of all needs—the need for food—is in a very real sense a religious need. Without food the body cannot serve the spirit. The corollary of this is that there is no set of ministries or forms of service that are within themselves exclusively religious. The church is engaged in religious work when it maintains a prayer meeting. It is likewise engaged in religious work when it provides a wholesome recreational program for men and women who would otherwise be without needed recreation.

A tragic situation.—The ban against play and recreation having been removed, many churches have fallen victims to the lure of commercialism. They see in the new freedom of their members only the chance for the church to make easy money with which to help pay its bills. Their whole conception of a social and recreational program appears to be an evening of social fellowship or a church "feed" three or four times a year at 35 or 50 cents per head. In some places, if the church is very exclusive, it comes higher—one dollar, or even one dollar and a half, a plate. When one considers the dull, monotonous,

hard routine of life of many people, both men and women, within the membership and constituency of the church the situation is revealed as tragic. Many are entirely without wholesome recreation of any kind. They have few or no intimate acquaintances outside the circle of their immediate relatives. They have no social diversions of any kind. Their lives are a ceaseless round of unending labor. They know nothing of the stimulus of wholesome fun, the relief from burdens of care which results from physical recreation, the recovery from nervous fatigue and renewal of hope and faith which comes from free, happy mingling with others in innocent, mirth-provoking plays and games.

The need is particularly acute in rural communities. The Council of Churches of one of our central States has recently made a survey of social institutions in the 1,272 rural communities ("trade area" communities, as they are called) of the State. The proportion of the total number of communities in this State which have the prevailing forms of social institutions or activities is as follows: grange, 69 per cent; lodge or other fraternal society, 55; pool hall, 42; annual Chautauqua or lyceum course, 33; open societies or clubs, 26; moving picture theaters, 23; band, 22; orchestra, 19; public dance hall, 19; annual home-coming festival, 10; parent-teacher association, 9; annual community picnic or festival, 9; local library, 7; farmers' or community club, 7; annual corn, fruit or dairy show, 6; community chorus or singing society, 6; community fair, 5. While this is by no means an exhaustive list of social and recreational activities rep-

resented, it is sufficiently comprehensive to indicate the prevailing social and recreational poverty of rural communities.

A providential movement.—The Adult Department comes into the life of the church just at the time when it is greatly needed. This form of organization to which we have been forced by the development of grading in the Church School is providential. It is peculiarly fitted to meet this newly recognized need. The Adult Department as such bears no heavy financial obligation. It is not required that the department should raise the pastor's salary, contribute to the upkeep of the church property, or refurnish the church building. Its members as individuals care for these responsibilities. The Adult Department is a part of the Church School—the church organized for religious education—and as such it may rightfully assume responsibility for the social and recreational program for adults. In doing so it is utilizing one of the essential means of fulfilling its educational ministry.[1]

Determining Principles

In considering how to organize the social and recreational program certain principles should be determinative.

Ascertain community needs.—First the needs of the community should be ascertained. This will necessitate the careful listing of all the agencies in the community which offer opportunities for amusement, play, social enjoyment, and recreation. The program should be both constructive and destructive in purpose. Its

[1] See *Adult Religious Education*, Barclay, Chapter IX.

aim should be both provision for wholesome recreation and the elimination of unwholesome agencies. On this account it is not enough merely to enumerate the existing agencies. Each should be thoroughly investigated and classified as to its influence on the basis of some such principles as these: (1) Is the environment physically and morally wholesome? (2) Do high moral and ethical standards control in the management? (3) Do the forms of recreation provided promote health and physical fitness? (4) Are they morally wholesome in their direct and indirect influence? (5) Are they suited both to men and to women?

Utilize existing agencies.—Usually the church should not duplicate or enter into competition with existing agencies in the community. Its policy, rather, should be one of cooperation and of endeavor to provide for unmet needs. In some cases it may be possible to enter into a cooperative working agreement with existing organizations—the Y. M. C. A. and Y. W. C. A., Community Service, Inc., community clubs, or other local institutions, or systematically to take advantage of public recreational facilities. Municipal support of recreation has been steadily increasing in recent years. In the ten years, 1913-1923, the number of cities in the United States reporting community recreation leadership increased from 342 to 680. These 680 cities maintain 6,601 community centers and playgrounds.[1] The annual expenditures for public recreation increased in the same period from

[1] For example, a city in the Southwest may be cited that maintains swimming baths in various parts of the city, band concerts nightly during the summer months in several parks, municipal golf links, and supervised playgrounds in proximity to all public schools.

$5,700,223 to $13,948,054. A large proportion of this expenditure is for juvenile recreation but increasingly the movement tends to take cognizance of the needs of adults as well as of children. The churches can do much toward stimulating and guiding municipal programs of recreation.

Adapt the program.—A standardized program suited to churches of all sizes and all types is an impossibility. A program adapted to a suburban church obviously would not be suited to a church set down in the midst of a polyglot population in the heart of a great city. A program planned for a large city church could not be carried out in a small village or rural church.

Distinguish between amusement and recreation.—It is important for those who are responsible for the recreational program to distinguish clearly between amusement and recreation. Amusement is simply pleasurable diversion and is predominantly passive. Recreation involves pleasurable diversion but includes as its essential element that which refreshes and recreates. Too often this distinction is not made and the program is planned merely to entertain or amuse the participants. For some adults whose occupations provide activity for both body and mind passive recreation may be most beneficial. For the majority of adults forms of recreation which involve merely passive reception are undesirable. They need instead active participation. To realize the values of recreation they must themselves become participants, not remain mere spectators. From the beginning of adult life there is a tendency for both men and women to

become physically less active. Intensifying this natural tendency, business and social interests encroach upon physical activities. The immense development of popular interest in professional baseball in recent years and the increase of attendance at theaters and moving picture shows in part illustrate this tendency. The social and recreational program has a far more important function than merely to provide amusement and entertainment. If it is what it ought to be, *it is an essential part of the church program of religious education.*

Another point, related to the foregoing, needs to be guarded. In some situations there will be a tendency to overstress the social phase of the program. The Adult Department should not be suffered to become merely a social club. The program should minister to the need of members of the department for entertainment and social fellowship, but social entertainment should not be permitted to become a chief objective.

Protect spirit and character of program.—The entire program should be in accord with the ideals and purposes of the Christian Church. Vulgarity and cheapness, rowdiness and crudeness should be banned. Courtesy and refinement should rule. There is no place in a church program for anything that is irreverent or that in any way approaches the vulgar or that is in word or form suggestive of the sensual. There should be no attempt to compete with those commercial agencies that appeal to the baser elements in human nature. Consideration for the feelings of others should be constantly in evidence. Snobbishness and

social cliques are contrary to the Christian spirit. Determining factors in the formulation of the program should be the educational values and the moral and religious qualities of the particular forms of recreation which it is possible to provide under prevailing conditions. Certain events may be included simply for the fun which they offer, for wholesome fun in itself has a spiritual value, but such events should not be a predominating element. Certain forms of recreation have much greater intrinsic educational values than others. These, of course, should predominate in the church's program of religious education.

Insure comprehensiveness of program.—It is essential that the program shall be comprehensive in scope. The objective is a program that appeals to the entire adult group and that makes provision for the needs of all. Merely one or two forms of recreation are insufficient. Variety is required for the sake of breadth of appeal. People have different tastes in recreation as in food, and forms of recreation which appeal strongly to some may not be as attractive to others as certain other forms equally meritorious. Bowling, for example, has distinct physical value but there are many who do not care for it who are fond of playing volley ball or indoor baseball. Wisdom is needed at this point because of the tendency of leaders to be governed only by their own preferences.

The program should be comprehensive not only for the sake of breadth of appeal but also that it may include a fair proportion of all possible values—physical, intellectual, and social. It should not be a one-sided program but should minister as far as is possible

in a recreational program to all of the needs of the complete adult life.

Again, the program should include provision not merely for one season but for the entire year with specific plans for each month. Certain types of recreation are adapted solely to the summer; other types will be more popular in winter. Forms of recreation change with the seasons just as kind and amount of clothing. A program to be successful should not only schedule various forms of recreation for all seasons but also take account of the seasonal appeal. There are few communities in which a lecture or a concert can be made to draw a large attendance in summer or early fall unless perchance it may be given an outdoor setting—a tent or a natural amphitheater.

Provide for the needs of groups.—Under normal conditions a major part of the program should be carried out by the department as a whole, but need will also exist at times for activities planned by and for special class groups within the department. Particularly in the case of permanent class groups will need be felt for class activities. Recreation will be found to have special values as a means of developing the spirit of fellowship within a class. A group of men who go on a hunting, fishing, or camping trip together will develop more real comradeship in ten days than in a year of weekly class sessions.

Some Details of Administration

Plan of organization.—The general administration of the social and recreational program should be in the hands of the director of recreation, with the co-

operation of the committee on social and recreational program, or of special committees as deemed best.[1] The needs of the situation will determine the details of organization. Some churches now have a director of social and recreational life who is charged with responsibility for the organization and administration of the entire recreational program of the church. In some cases the responsibility of such an officer will be confined to children and young people. In any event the form of organization within the Adult Department and the details of the program should be worked out in conference with him. Likewise, it is important that the program of the department should be carefully correlated with that of the Young People's and other departments of the Church School.

Sharing the responsibility.—The chairman of the committee on social and recreational program should share the responsibility of leadership. A frequent mistake is for the chairman to take too much upon himself. The detailed planning of particular events and the carrying out of the plans should be divided among the maximum number of persons. Only in this way can the program be made as comprehensive and varied as is desirable. For the widely different events of a comprehensive program a variety of talents is required. A successful leader of team games might be an utter failure in putting on a lecture or debate, or vice versa. There are certain qualities of personality and character necessary in all leaders in the educational program of the church—enthusiasm, moral

[1] See page 37.

earnestness, ability to lead, and a genuine spirit of Christian brotherliness. Beyond this elemental equipment, interest and skill in the particular form of recreation to be promoted should be sought, with the realization always in mind that leadership is one of the most important methods of training and that the objective is ever the training of the maximum number of persons.

The problem of equipment.—Physical equipment is not the first essential in the social and recreational program, nor is physical equipment alone ever a guarantee of a successful program. Some churches have invested large amounts of money in parish houses with elaborate equipment only to find that the equipment remains unused. Leadership, not equipment, is the prime need. Given an appreciation of the value of a social and recreational program and an understanding of the elements of a successful program, the problems of equipment are in a fair way to being solved.

A first requisite is, of course, a room that is available for social and recreational purposes. If at all possible, this should be other than the church auditorium. While many churches do not now have such a room, there are comparatively few where provision for such is an impossibility. Frequently it will be necessary for the Adult Department to share a social room with the Young People's Department and possibly other departments of the Church School. The social room may be equipped and furnished by the department. It should be made cosy and homelike in atmosphere, with floor coverings, fireplace, table, piano, bookcase, games, and magazines. If there is a

gymnasium, it should be used in common by all departments. A systematic schedule should be arranged so that each department using the room shall have the exclusive use of it at certain periods of each week. Experience has shown this to be important. If the periods of any two departments overlap or are identical, there will be a considerable proportion of each age-group who will go elsewhere for their recreation.

A room should also be provided for pageants, dramatics, lectures, and entertainments. For these a stage is desirable. It is not necessary for this to be a separate room. One room, properly planned, may serve both as a social room and as a room for entertainments. Or a single room may serve the purposes of a gymnasium and an entertainment room.

It is unnecessary in this connection to describe in detail the architectural requirements, furnishings and equipment of rooms adapted to these various purposes. Churches planning either to build or to rebuild should go into these problems very carefully, as it is both easy and common for mistakes to be made that are expensive and that interfere seriously with the success of the social and recreational program.

For outdoor recreation where for any reason the church grounds are unavailable use may be made of nearby parks, playgrounds, or vacant lots or fields. It is seldom necessary for a church to purchase property for recreational use.

Types of Recreation

Those responsible for the department program should provide themselves with books that contain rec-

reational programs, games and social plans.[1] Within the limited compass of this chapter it is possible only to describe briefly the principal types of recreation that should have a place in the Adult Department program, and to indicate available sources of detailed information.

Physical recreation.—Under physical recreation are included *athletics,* such as physical exercise classes and track and field events; *team, group and mass games,* such as baseball, volley ball, indoor baseball, and basket ball; *aquatics,* including swimming, water games and contests; *winter sports,* skating, skiing, and ice hockey; and *camping.*

Plays and games for mental diversion.—Under this head are included such plays and games as chess, checkers, and billiards.

Literary, musical, and dramatic events and entertainments.—These include a wide range both in number and in character. Typical forms are pageants and dramatic entertainments, tableaux and pantomimes, concerts and musicales, lectures, debates, parliamentary drills, open forums, community "sings," and reading circles.

Social fellowship events.—Here two principal types should be noted: *parties and socials for special occasions and seasons,* such as New Year's, Washington's Birthday, Saint Patrick's Day, and Halloween;

[1] The literature on this subject is constantly increasing. Among many available books the following will be found serviceable: *Recreational Leadership for Church and Community,* Powell; *The Church at Play,* Richardson; *Games for the Playground, Home, School and Gymnasium,* Bancroft; *Recreation for Young and Old,* Ebright; *Social Activities for Men and Boys,* Chesley; *Rural and Small Community Recreation,* Community Service, Inc.; *Phunology,* Harbin; *The Book of Games and Parties for All Occasions,* Wolcott; *Games,* Draper; *A Book of Original Parties,* Owen; *Handbook of Games and Programs,* La Porte.

and *outdoor socials,* such as picnics (of which there are a variety, including department picnics, class picnics, all-church picnics, etc.), bacon bats, camp fires, "wienie" roasts, marshmallow toasts, etc.

Again, the Problem

It is not contended that the church which undertakes to develop a social and recreational program for adults has on hand a simple and easy task. Adult recreation presents not merely one but many difficult problems. Not every church that has undertaken a social and recreational ministry to its community has succeeded. Some have failed and have given up the attempt in despair. Some others have succeeded only to a very limited degree but have refused to be daunted and are continuing the attempt to work out a solution of the difficulties. It is contended that the needs are so great —so intimately bound up with the one primary and inclusive problem of how the local church can be made to serve the moral and spiritual needs of its community in a really adequate way—that anything, even the smallest beginnings of a social and recreational ministry to adults, is better than nothing, and that no church which seriously faces its responsibility to its community can long be content, as too many churches have been in the past, to do nothing.

For Group Discussion

1. Why is religious education a process having to do with the whole personality?
2. Why has the increase of leisure time intensified the problem of adult recreation?

3. Shall the church permit recreation to be "for revenue only"?

4. What influences have contributed to the change of attitude of the church toward recreation?

5. What is the most serious aspect of the present situation as regards the church and recreation?

6. What principles should be regarded as most important in developing the social and recreational program for adults?

7. What types of recreation should have a place in the program of the Adult Department of your church?

For Written Work

1. What, if anything, has been attempted in your church in the way of a systematic social and recreational program? Why has not more been undertaken?

2. To what extent are the adults of your church without suitable recreation? To what extent do they patronize commercialized forms of recreation?

3. What officer of your church is responsible for the development of a church program of recreation? If no one is charged with this responsibility, who should be made responsible?

4. What immediate steps could be taken in your church toward the development of a social and recreational program for adults?

5. What types of recreation should ultimately enter into such a program?

CHAPTER X

DEPARTMENT AND CLASS SESSIONS

When and where shall the Adult Department meet in regular session? Under what conditions shall it meet as a part of a general assembly of the entire school? What shall be its program? What shall be the program of the class sessions? These are some of the questions remaining to be considered in our discussion of the organization and administration of the Adult Department.

The Place of Department Sessions

The problem of where the department shall meet is very largely determined by the practical exigencies of the case. Where can it meet? Our church buildings being what they are, there is seldom any choice. In the large majority of cases at present the one place available for the Adult Department is the church auditorium.

Department room.—Few churches are content with their present equipment. Probably most of the evangelical churches of America are either now definitely planning for a new building or looking forward longingly to the time when a new building may be planned. This being the case, a brief statement on facilities desirable for an Adult Department is in order. Every department of the Church School needs

a separate department room for its own session, with some additional provision if possible for separate classrooms. According to the standards of organization now prevailing there are, including the Cradle Roll, eight distinct age group departments. Concerning the permanence of some of the age-group divisions as now standardized there may be some question. There can be no question concerning the Adult Department. There is no possible readjustment affecting it to be made which would make unnecessary at least one department room for adults. Whether or not church boards may consider it prudent and wise, under these conditions, to provide separate department rooms for all eight departments, there need be no question concerning the requirement of an Adult Department room.

Again, there should be no question concerning the relative importance of a department room and separate classrooms. The latter are desirable and will add much to the comfort and efficiency of the class sessions, but they are not indispensable. A suitable place for the department session is much more necessary. Adequate provision first for the department, afterward for the classes, should be the rule in this as in other departments. Normally the Adult Department is the largest of the departments of the school. It will therefore require a department room considerably larger than any of the other departments. Classrooms should vary in size as classes are certain to differ widely in enrollment. If the ideal of elective study groups, as advocated in this discussion, prevails, not many classrooms need be of maximum

size. The number required will depend largely on the membership of the church and the size of the constituency which it serves.

Equipment of room.—The Adult Department room should be attractively furnished. It should be homelike and comfortable in appearance, the room itself possessing an atmosphere conducive to fellowship. It need not have many decorations, but those it has should be chosen especially for the department room and should be both appropriate and decorative. The room should be carpeted, and individual chairs should be used for seating. Special equipment might well include a stereopticon, a dependable set of Bible maps, and a department library consisting of books chosen with a view to their helpfulness as related to the objectives of the department.

Use of the auditorium.—The Adult Department that has only the church auditorium in which to hold its sessions is not thereby placed under a serious handicap. In many cases the auditorium is admirably suited to the purpose of the Sunday assembly of the department. Week-evening social sessions will necessarily be held elsewhere.

The auditorium is likely to have some advantages not possessed by a room especially provided for the purpose, such, for example, as size. It is scarcely to be supposed that another room will be provided capable of seating as many people as the auditorium. If classrooms are lacking, the large size has an advantage other than that of the fact that it is capable of seating the maximum department membership; if the department membership is not too large, the classes may be

so placed that there is a minimum of interruption during class sessions.

Reasons for a Separate Assembly

Entirely apart from the possibility of separate assemblies for the various departments, there are yet some who contend for a general assembly of the entire school with the possible exception of one or two of the elementary departments.

Traditional objections.—The objections commonly made to a separate adult assembly are so puerile as scarcely to deserve an answer. Since they reveal an entire lack of appreciation of the educational ideal of Church-School work, it is wholly unlikely that any argument involving educational principles will have any weight with the objectors. "I like to see the whole school together" is the statement most commonly heard by way of protest—as if any part of the school is to be conducted for appearance' sake or in accord with the mere likes or dislikes of any person or group of persons! "I enjoy being with the children. It takes away half of the pleasure of the Sunday school not to be with them and hear their cute sayings and their pretty songs." Again the thought of the Sunday-school session as a performance for the enjoyment of the older members. Such conceptions belong to another age than that in which education has become the first concern of the state, and religious education the most important task of the church. But another objection is made: "A few years ago we were told that men were needed in the Sunday school to encourage the boys to attend; that if the school became a men's

institution, the boys would want to continue in attendance." There was something in the argument. An institution for infants or even chiefly for children, it is freely admitted, is not particularly attractive to adolescent boys. But it is not necessary in order to give the Church School the desired stamp that the men and boys and little children shall all meet together. It is even more appealing if the intermediates may have their own department of the school, as the adult men and women have theirs, and the young people and smaller children theirs. With any thoughtful adult who has observed the individuality and new spirit of independence of intermediate boys this statement needs no further confirmation.

Sense of responsibility.—As with the boys and girls a separate session gives the adults a sense of possession which they do not have in a general assembly. The adult school is theirs; if it is to be of interest and value they must make it so. They are no longer listeners or passive recipients; they are participants. The whole responsibility is upon them for making the department session what it ought to be. This is more significant than it may seem on first thought, especially if the department is conducted on democratic principles, the responsibility of administration being shared by all rather than being borne by a few officers.

A fair deal for the young people.—One additional reason deserves emphasis. Fairness toward the young people demands that the adults maintain their own assembly and thus permit the young people to do the same. Where the two groups are together, those who are older and more experienced inevitably hold prac-

tically all the offices and in various other ways dominate the entire situation. Thus the young people are deprived of the full benefits of participation, of development through responsibility, and of the opportunity of training.

Time adjustment.—The possibility of a separate assembly does not depend on the possession of a department room. It is not necessary that all the departments of the Church School shall be held simultaneously. If facilities are limited, it is very much better for them not to be so held than for two or more departments to be telescoped into a mass assembly. When so many public schools, supported as they are by taxation, are compelled because of lack of facilities to adopt some form of platoon plan, the Church School should feel no sense of embarrassment in some department sessions being necessarily held at an hour different from others. It is entirely possible, for example, for the Young People's Department to hold its session in the auditorium preceding the public service of worship and the Adult Department following, or vice versa.

Program of Department Session

What should be the program of the Adult Department session? Recognizing that there should be no insistence upon identical programs for all departments, can some general suggestions be offered of suggestive value to all?

General character of service.—The service should be genuinely worshipful, such a service as will be unquestionably helpful to the religious life. Much will

depend on the hymns that are used. While a popular service is required, the mistake should not be made of thinking that only a noisy, cheap type of service is popular. There is no justification for the demand that the hymns used shall have "plenty of 'pep'" and that they shall be set to jazz tunes. Let jazz music be relegated to its proper place. It is distinctly out of place in a church. Let hymns be chosen which express attitudes of worship or Christian social attitudes. Songs that are merely sentimental, mushy sentiment at that, are wholly out of place in an educational service. Unless words have some significant meaning they should no more be sung than spoken in a sermon or in a lesson discussion. If it is said that adults do not enjoy great hymns set to great tunes, the only answer to be made is that this is simply an evidence of their need of religious education. Often, however, this opinion has no real basis.

Prayer should be given its due place in the service of worship. The department program may be made a means both of the cultivation of the prayer spirit and of training in prayer. Perhaps it is not to be expected that every man and woman shall be free to engage in audible prayer, but with many the lack of readiness so to do is simply a result of never having been called upon in such a friendly, intimate circle as the Adult Department. The same person or the same two or three persons should not always be asked to offer prayer. Frequently several should pray briefly in succession.

Variety in the program may be had by a brief special feature, something different each week. Care

should be taken that this does not degenerate into a mere job-lot offering. The criticism has sometimes been made, and justly, that the special feature is trivial, merely an excuse for permitting the introduction of irrelevant material by strangers and incapable local persons who are ambitious to perform. This, of course, should not be permitted. The special feature should have no place in the program unless it has real religious and educational value. It should be eliminated rather than permitted to waste valuable time of the session.

Department business should not be considered at the Sunday session except in an emergency. Regular business sessions of the department should be held monthly. Committee reports on cases of illness, assignments for visiting during the coming week, progress on service projects, and similar items having to do with the religious and social service activities of the department are in order. This part of the program will require to be carefully guarded so that it does not develop into a general business session.

The time element.—The entire program exclusive of the lesson period should be brief. Twenty minutes ordinarily should be sufficient. While there should be due recognition of the place of worship in the program, there is no reason why the worship should be prolonged. This is preeminently the adult teaching service of the church. At most the period of instruction is too brief. Custom has decreed that the entire session of the Church School shall not be more than an hour and a half. How much can we hope to accomplish in the religious instruction of adults within a sin-

gle hour once a week? It is evident, is it not, that teachers cannot be expected good-naturedly to assent to their all-too-brief period being further abbreviated by a prolonged miscellaneous program?

Competition with public worship.—There is an additional reason for a brief departmental service of worship. The service of worship in the Adult Department session should not duplicate the public service of worship. If it does so it becomes competitive, and this is very unfortunate. All the members of the adult school should be expected to attend the public service. If the worship service of the department is prolonged it will inevitably be made to resemble the public service, and increasingly those who are whole-heartedly enlisted in the work of the Adult Department will allow attendance upon this service to take the place of attendance upon the public service.

The department service should be less formal than the public service. It should follow a different order. As far as possible it should vary from week to week. It should be characterized by spontaneity as well as by variety.

If a demand exists for a brief formal service, it may be well to work out a department ritual that will be distinctive, worshipful, and expressive of the educational ideals of the department.

Closing service unnecessary.—It is not necessary to call together the various classes for a formal closing service of the adult assembly. Instead let the session be closed promptly at the end of the period by dismissal from the classes. The effect of this is very much better than for the assembly to be reconvened.

announcements or other relatively unimportant features introduced, and the assembly then dismissed. This latter plan, although more or less customary, is wasteful of time and has a tendency to dissipate the impressions of the lesson period.

Planning the program.—The program should not be an impromptu affair; it should be carefully planned. Naturally, as has been suggested at an earlier point in the discussion, this responsibility will devolve upon the committee on worship and evangelism. Whether this suggestion is followed or not, the planning of the program should represent group conference; it should not be left to any one person.

The program should be one of the ways used to discover and develop the latent leadership capacities of the members of the department. To this end there should be participation by the maximum number of persons. There is no reason why two or three leaders should monopolize the program week after week and month after month. They may be under the mistaken impression that to do this is to render a kindly service; that all others will be glad not to be expected to participate, or that there are no others so well qualified for leadership. Whatever the motive, they should be persuaded that the interests of the department demand the enlistment of all in participation in the program from time to time. If the group consciousness is strong in the classes, it may be well to make one class responsible for the department program for one week or month; a second for an equal period, and so on until all classes have served in turn.

A typical program.—In accordance with these

principles the following would be a typical program for a department session:

1. Call to worship (preferably by the piano or organ; a bell never should be used).
2. Opening hymn.
3. Prayer (or prayers).
4. Departmental business:
   (*a*) Any necessary reports of committees.
   (*b*) Special business.
   (*c*) Announcements.
5. Worship (hymn, or hymn and prayer).
6. Special feature.
7. Class period (forty minutes is a minimum; preferably fifty minutes).

Sessions of classes.—The class should be called to order by the president, a brief prayer offered, perhaps a verse of a class hymn sung, any necessary report of committee received, and the class then given over to the direction of the teacher. If the class is an elective study group, little if any more formality than this will be necessary except when some special need arises. Five minutes should be ample for this entire procedure. Permanent class groups with a more elaborate organization may require somewhat more time. In either case the class period should be protected against the intrusion of miscellaneous business. No more in the case of the class than in that of the department should the Sunday session be turned into a business meeting. If the need sometimes arises, as is likely in the case of organized classes of the service type, for the consideration of class business in the interval between the regular business meetings, a special session

of the class should be called for a week evening or other more convenient time.

Again, the Objectives

At the close of our study it is well that we should again raise the question of objectives. Why do we have organization in adult religious education? What are the ends to be served by organization? Have we been true, throughout our discussion of organization and administration, to the principle upon which we agreed in the beginning?[1] Are we clear in our judgment that life and experience, conduct and personality, are the ends, and the only ends, supremely important, to be served by the men and women of the church organizing themselves as an adult school of religion? If we are agreed in this judgment, what remains to be said concerning the conduct of the Sunday session of the department?

Practice of fellowship.—It must be clear that the objectives agreed upon can be attained only as the session of the Adult Department is made an occasion for *the practice of fellowship.* The session cannot be permitted to be a merely formal religious service. The ends for which the department is organized cannot thus be realized. The sessions of the department must be an actual demonstration of that for which the department ideally stands. Too often in recent years the charge has been made that the church, although it preaches brotherhood, shows even in its assemblies a conspicuous lack of a genuinely democratic fellowship. Organizing itself for fellowship, the Adult Department

[1] See Chapter I. Reread the entire chapter at this point.

should exhibit so much of that spirit which found its supreme exemplification in Jesus that those who observe shall once again be constrained to say that these have been with Jesus and have learned of him.

For Group Discussion

1. What are the advantages and the disadvantages of the auditorium as the place of meeting of the Adult Department?
2. What are the characteristics of an ideal Adult Department assembly room?
3. Why should the Adult Department meet in a separate assembly?
4. Is there any special advantage in all departments of the Church School meeting simultaneously?
5. What are the characteristics of a good Adult Department session?

For Written Work

1. Does the Adult Department of your church meet separately or as a part of a general assembly? If it meets as a part of a general assembly, what are the reasons for so doing?
2. Describe the suitability of the auditorium of your church, or its lack of suitability, as a meeting place for the Adult Department.
3. Prepare a time schedule that would permit all of the departments of your Church School (assuming that it is a completely departmentalized school) to meet separately.
4. Outline what you regard as a satisfactory program for the Sunday session of the Adult Department.

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